

THE BETTER WAY

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VOLUME 4.

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THE BETTER WAY.

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PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston,
Friday, March 8, 1889.

QUESTIONS AND ANSWERS.

Through the Mediumship of J. Wm. Fletcher,
Assisted by Miss Emma J. Nickerson.

Reported for The Better Way by J. W. Powell.

"Does argument or discussion help mental unfoldment?"

Assuredly not, as those words are usually understood. The moment that one person begins to argue with another, it always reminds me of a prize fight, where the strongest one, the one with the strongest lungs and the biggest voice and the most persistence, imagines that he has really won the battle. You will always find in persons of different opinions, that they consider, whichever one it is, themselves to be exactly right, consequently those who differ from them would be in the wrong. The effort of each, then, is to convince the other that he is right and the opponent is in the dark.

We have often heard persons of different political ideas talk, and talk again, and when they got through each one believed the other to be a bigger fool than in the beginning. We have heard persons talk about religion, and in nine cases out of ten they end more firmly grounded in the same opinions that they began upon; and all argument and all discussion of this character only serves to irritate, to distract, to distract, but does not in any sense unfold or develop the mind. The mind is unfolded more by careful thought, by comparison, by earnest desire to know, rather than through being combative upon an opponent or a person who simply differs from you in his understanding of the same thing.

We should say that, instead of arguing with a person, that the best way would be to present your ideas and leave them there. If a man opposite me is a Roman Catholic, he will never believe in what I say as a spirit, because I say it; therefore it were better that I made a clear statement of my position and of my understanding of the laws of life, and left that statement with him to think about alone, than to stand and cry out against his belief with a vain effort of building up my own. His spirit or mind, whichever term may seem best for you to use, will grow in silence and alone. When free from the irritation that my presence and my words might raise in him, free to consider carefully what I might say without my watchful eye resting upon him, then from out of the logic of his own brains, if he has any, he will then see the points that were made and the greater value of one over the other. But this is not argument; it is but the presentation in a kindly spirit, of your idea, allowing the individual to argue for himself by comparing your thoughts with his. I am a mistake on the part of many who call themselves reformers in the real of independent thought at the present time, to be forever attacking those who do not believe as they do. The Spiritualist teacher is quite apt to assail the Christian church and declare, because it is the church, that everything is wrong, and because he represents Spiritualism, that he is the Alpha and Omega of the truth, and the Spiritual-

ists, falling in this same line of thought, are so very much opposed to anything in the church, that they reject in toto all the teachings and the thoughts that the church might convey.

Now, I should hold that this sectarianism in Spiritualism is just exactly as reprehensible as on the part of the Christian church itself. I would regt to say that bigotry is not alone found outside the ranks of those who claim to be the most liberal minded of the world's teachers. A truly liberal-minded person would be able to find some good in every thought, no matter by whom or where expressed. The Christian church has for its foundation-stone the element that will benefit humanity, when rightly and clearly understood. The Christian's Bible, or the Bible of the world, has, when read with the eye of the spirit and the understanding of all these revelations that mark the present day, a very beautiful side which those who interpret it only in the literal sense could never see or understand.

Now, then, our idea would be that the most reformed and advanced thinker would look over all the different branches of thought, whether they shall be Christian or not, and gather from every one of them that which is best; and whether it shall be the Roman Catholic who holds all in fear of this manhood power that leads them on through their ignorance, many times in the right path, we shall find some good there. The poetry and the art of the Roman Catholic church are well worth imbedding in every religious structure throughout the land. They appeal to the grandeur within the soul. Walk through any one of their cathedrals, and surely if stone and mortar could ever realize the sublimity of God, they were manifested in these structures erected to his name. Listen to the sublime music that echoes from one to another and loses itself among the distant arches; and surely there were religion enough in those sublime creations to arouse the slumbering possibilities of the most timid and innate that may worship there. Therefore, there is something in the Catholic religion.

God, if you will, to the orthodox religions that now mark the present age; the Baptists, and the Congregationalists and the Methodist, all of those who are endeavoring to be straight laced, and you will find much to depreciate, I admit, little to admire, I must also admit; and yet in the very system that marks the arrangement of the Christian church to-day, the most liberal reformer in Spiritualism could learn a valuable and important lesson. In rejecting the church, you have rejected all that calls forth the higher elements of the human mind. I believe in the Baptists, and the Methodists, and the Congregationalists, not because they are in these different denominations, but because of the very fact that they value their own future condition enough to come together and work for it, no matter how blind they may be in their work, shows that there is the power which, under different conditions, can be developed and unfold in a better way. And the so called reformer, the free thinker and liberal Christian, Spiritualist, or whatever word you may use to signify a large mind, should instead of rejecting and ignoring all that is good here, ought to try to embody them into his own system of thought and then enlarge upon it as much as is possible.

No; argument and discussion are not the way in which you can attain to mental development, but a careful consideration of all claims on all subjects weighed in the balance of legality and justice will serve to develop and unfold your spirit more than all the argument in the world.

"What answer do you make to a first criticism?"

That depends, my friend, very much upon the critic. Whenever we see an adverse criticism, we always look carefully to the man who makes it. If he knows less than we do, we do not pay

"Creeds Without Virtue Are Paltering Vanities."

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any attention to it; if he knows more than we do, we take the value of his advice and try to make it improve us as much as possible. The question, however, that you have read does not inform us what the writer has really in mind. There appear at these seances several spirits who engage through our instrumentality their thought; one was Doctor Newman, another was Mrs. Dyer; and certain persons have thought that because these people didn't convey the ideas that they imagined they would, that necessarily they were not the persons they assumed to be, for you must be well aware that there are outside of this place a large number of individuals who are most interested, not in your success, but in your failure as a club, as a circle, as an organization. They are kind to keep watch of all the mistakes we make, or that they think we make; and this emanates from one of those individuals, and therefore to them I address my answer. So far as communications themselves are concerned, Mrs. Dyer referred not to a previous communication given through another medium, but to her own earthly experiences and her opinion in regard to them, and not to what was written through the instrumentality of another person.

So far as Dr. Newman was concerned, he communicated exactly as he felt at the time. He had in the earth life certain ideas in regard to a person who had once been an old friend. When he got to the spirit life all of that objection was entirely swept away, and he was at once glad to meet his old friend and to let the dead past bury its dead.

Some one has said that our medium, being acquainted with one of these persons, might naturally have an influence over what he had said. I would say that that was possible. Certainly we have as spirits known Doctor Newman for a long time. He was a member of the White Cross Association, to which our medium, in common with some others who are present, belong, and was associated with us for a space of not less than fifteen or twenty years, and if he could communicate his thought to any one, we should say it would be through one whom he had known and trusted as a friend and a brother during all of those years.

Now, to our kindly critic, I would say that we accept your adverse criticism, but as you didn't know what you were criticizing, we have endeavored to inform you, so that in the future you will be able to think before you speak and then perhaps you will be heard less frequently than in the past.

"How many spheres are there in the spiritual world?"

It has been held by some who have endeavored to describe the spiritual world, that there were perhaps eight different spheres, some again by holding that there were six, others that there were seven, and that there were eight. As a matter of fact, it would be impossible to decide how many spheres there were, but we should hold that each sphere represented a classification of spirits. Certain spirits having a certain line of development would occupy one sphere, so-called, in the spiritual world; another class of spirits developed up to a certain degree would occupy another, and to the superficial observer, each one of these departments would seem to be a sphere. You have here in the earth life something that corresponds in part to that. You go to England, for instance, and to any other European countries, and you will find that they have three classes, the upper class, the middle class, and the lower class. You go among the Eastern people and you will find they have what they call there caste, which marks a certain number of persons who cannot do certain things. Some of them cannot cross the water, because if they did they would lose their caste. Some of them cannot eat meat upon certain days, cannot speak to a class of people, because they would lose their caste if they did.

But this theory of the physical resurrection is one which cannot command itself to any person of scientific attainments for the body changes once in every seven years, and if you live to be 49 years old, you will have seven bodies instead of one, and consequently it would be a matter of great doubt as to how large you might be at the resurrection day. But to get over this objection, they hold that it is the last body that you had that you will wear through the eternal years. That would be a very inconvenient thing, because if all persons died in health and strength, then they might welcome the resurrection day; but as many people lose their lives

now, all of these mark on the earth a different sphere or a different class of persons. In the spiritual world the divisions and subdivisions of what you call spheres, are correlative or corresponding to what you find here on the earth; men of a very artistic development have the art sphere; men of a purely literary development or unfoldment would mingle together in pursuits of that kind; while those who are still interested in the affairs of life would move on their way, govern and influence by the same methods, by the same thoughts, by the same powers that would affect them while they were here on the earth. Therefore, it would be impossible for us to say how many spheres there were, because there are as many spheres as there are classifications, and as many classifications as there are different grades of thought and persons to move in and to express them.

"Describe the first sphere."

The first sphere of the spiritual world has been understood to be by some removed from the earth, but in fact it should be rightly called the sphere of transition. As the night is opposite to the day, so this first sphere, so-called, this sphere of transition, is opposite to the earthly life, inasmuch as, instead of being within the life it is just one degree removed from it. It surrounds the earth and it is a part of the earth.

Now, then, everything that you have in the earth finds an existence and a place in this sphere of transition. Many spirits entering it would think that they were still alive on the earth, because they would find clearly represented all of the things that they were interested in while they were here. All spirits passing through the change called death and leaving the body, are forced to pass through this sphere of transition on their journey upward toward the higher and the more advanced spheres of the spirit life. Those who are developed and spiritually unfolded pass so quickly that they are hardly aware of it, while those who are not, those who are filled with selfishness and personal desires and animosities, are held there for a long time.

The Roman Catholic has some idea of this, because when death comes he takes and places lighted candles in the hand of the one who has just died to light him on his way through purgatory, and purgatory to the Catholic is exactly what the sphere of transition is to the Spiritualist. It is to be hoped that one candle succeeds in lighting this soul on its journey, but we have seen people that it would take a box of candles to even start, let alone to get them through this condition that surrounds the earth. They cannot accomplish the results of their life quite as easily as all that, but the mere outward form is made to correspond with something and people really feel that they have done something for a poor soul by lighting a candle, by saying mass, and by offering a prayer for the rest of their spirit.

Then again, you will find that many of our friends who are religious teachers are somewhat concerned as to what there is directly after death. Some of them hold that the body sleeps in the ground for a long time until Gabriel shall sound his trumpet and awaken those who are asleep beneath the sod. It were a pity after some persons were asleep, that they could not be left so for a long, long time. (Laughter.) But it has been so arranged that at the sound of Gabriel's trumpet, they are all to wake up and, according to the teachings of Saint John Miller, for instance, they will assume their physical bodies again and in their immortal life would look precisely as they looked in their earthly life. They would have the same expression of face; they would be flesh and blood; they would move and eat and drink and be merry, just the same as if they had never died.

But this theory of the physical resurrection is one which cannot command itself to any person of scientific attainments for the body changes once in every seven years, and if you live to be 49 years old, you will have seven bodies instead of one, and consequently it would be a matter of great doubt as to how large you might be at the resurrection day. To get over this objection, they hold that it is the last body that you had that you will wear through the eternal years. That would be a very inconvenient thing, because if all persons died in health and strength, then they might welcome the resurrection day; but as many people lose their lives

and many parts of their body long before they die, surely if they had to go through eternity with only one leg, or one arm, it certainly would be very inconvenient to them. Why, during the war there were thousands of poor creatures blown to pieces. Certainly if Gabriel's trump were to sound, pandemonium would be perfect order in comparison to that state that the earth would present at that time. On the grave of Roger Williams an apple tree bloomed and has blossomed every spring time. Now, every time a person has eaten an apple off that tree they have eaten a part of Roger Williams' body. I wonder what kind of a body Roger Williams will have when the resurrection day comes!

Some hold that beyond the stars and beyond the moon and beyond the sun there is found the great condition of eternal peace and rest, that when the body goes its way down to the earth to pass through the many chemical changes that are to build up the natural life, the spirit wings its flight far away to the realms of the unseen above the noise and confusion of the earth, above all the surroundings of human life and is there at peace, feeling a sense of eternal joy.

Now, we have not to deal with these theories; we have only to present this fact, that the first sphere of the spiritual world is right around the earth in which you live. Indeed, Jesus taught the same thing, for he said to those men on the cross either side of him, "To day thou shalt meet me in Paradise." Then, after he returned, he said, "Touch me not, for I have not ascended;" and, on being asked what he had been doing, he replied that he had been preaching to spirits in prison.

All persons in the sphere of transition are spirits in prison; they are held there because their habits, their selfishness and their desires are all of them unfolded that make slaves and prisoners of them. Jesus said to these two thieves, "To day I shall meet you in the sphere of transition," because, when he returned, he said he had been preaching to the spirits who were in prison. All of these are spirits in prison, every one of them; the drunkard that goes reeling through the street, a victim to the great desire for drink, is a slave a thousand times more than ever were the slaves of the South, for theirs was only the outward slavery, while his is that unseen power that holds and binds not only the body but the mind and the spirit as well. The man who cannot look upon the property of another without envying a person of his possession and doing all in his power to gain it for himself, is a person who is in prison, and who is held under the rule and the heel of the tyrant whose power for the time being is terrible. The person who can never see another possessed of anything without envying them and desiring to have it himself, who would do all in his power to ruin the character of another, or to assail another or to work vindictively against another, is a person who is in slavery, and when they enter the spiritual world there they must stay until they have learned that they are themselves alone responsible for the life they live, and that it is not the use that others may make of their possessions, it is what they do with their own that is the important thing.

You will remember the story of the young man as read in the Bible, who had done all things save one and he thou hast, and give unto the poor;" and thought he ought to have great emoluments because of that; and now he stood before the master, and the master said unto him, "Go and sell that which he went away and bought. Now, you see, the things that he had sacrificed were simply the mere things he had given up; they didn't mean much to him; but when he was told to give up something that meant a great deal to him, he went away sad indeed.

Now, that young man reminds me of the very large number of persons on the earth who call themselves charitable people. Their charity consists in giving away the things that are of no earthly use to them. If they cannot eat they can give away so much food; if there are any clothes that they have worn all the first gloss from and have no further interest in, they give them away, and so on, and on. And they say I am a charitable person. But there was one who said, "A cup of cold water given with the spirit of charity meaneth much," and so in that way, by putting your heart into all that you do you make the gift greater than it otherwise would be.

Hold then, that in the first sphere of the spiritual world, all that is practical, all that is charitable, all that is beautiful in this sphere of life is found; spirits grow strong, not because they are removed from temptation, but because they have the power of seeing, conquering and overcoming it. We do not hold that man or that woman to be strong who never do any thing wrong because they never have the chance to do anything wrong. We do not call that woman a virtuous woman who passes her life in a convent, and because there is a stone wall between her and any chance to sin, that she is necessarily a good woman. We do not call that man a good man who keeps his life clear and bright because he has not a chance or the courage to do anything other than that. We call a woman good and pure, man noble and brave, who in the face of all temptation is able to say, like one of old, "Now, I know thee, get thee behind me, Satan." And when you look temptation in the face, when you can feel that it is powerless to affect you and mislead you, and when you are strong in the presence of evil and sorrow and care and weakness, then have you really conquered the sphere of transition and passed on to that sphere just above it, of which at a later time we shall with great pleasure speak to you.

What are the occupations of the spirit world? Do spirit bodies need to be fed?

Spiritual bodies need to be fed if existing in this sphere to which I have referred. In the sphere of transition persons are hungry as they are on earth, and on Friday evenings that is saying a good deal; that is to say, the spirits realize hunger and thirst just the same; but instead of their eating food as you eat it, if they were very low in their unfoldment they take control of a medium, and eat food through him, and realizes it just the same. Why, there are many persons who are contrived to day to drink, to smoke, to lie, to steal, and to do all sorts of things by these spirits who have only stepped outside the door of this life. Hundreds of the murderers that are committed are nothing more nor less than the result of the influence of the murderers that you in the name of the Lord have hung and who come back again to re-experience of their life over again.

There again, Spiritualists, who are somewhat more divine are able to obtain food by drinking in the spirit of the food, not by absorbing it really into a human body, as in the case of controlling a medium, but by absorbing the spirit of it directly from the food itself. As the person arises in spiritual unfoldment, these things disappear until the need of food is very slight. Indeed, if you will think of the condition of the earth, you will realize an exact comparison of it in the earlier history of the primeval man. We find in some cases that he lived upon human flesh scarcely cooked at all without a roof to cover his head, but as he has unfolded he has taken up different kinds of food until at the present time, those who are spiritually the most unfolded are those who live only upon fruits and grains; those are the most spiritually unfolded persons because they have got beyond the need of animal food; and indeed you do not need animal food half as much as you think you do. It is a matter of flesh, this eating so much meat and of flesh of any kind, and I assure you that in the history of your own planet the time will come when you will talk about the meat eaters of to-day the same as you to day look back upon the cannibals of the past.

Now, that is a pretty strong statement to make, but still you have done a great many strange things in the last five hundred years in the way of development in our opinions, and this is one that will mark the next five hundred. Well that is so far as food is concerned.

So far as occupation is concerned, the work of the world is done by the spirits first, and then reflected upon the mind of man afterwards. All the inventions that you have got in this country to-day are the result of inspiration brought about by the spirits who are around certain persons, who have already completed that work and who have found that the time is ready for it to be revealed to men here. Edison, who is one of the most remarkable men of the present time, is a spiritual medium who goes to bed and dreams the wonderful inventions that mark the age, and so on in every one of the departments of life. Why, your architect cannot build a house until after he has sat down and with pencil in hand, build the house on paper first, and then gives it to the workman afterwards. Where does the power come from? You say, he thinks it out. But can thought originate itself? There is a power that directs the thought, and these mediums see, after thinking awhile; and when he sees the thought itself, has only got into a condition where he can perceive what the spirit around him has done. So with literature, so with art; so with every department of life the unseen workers are the ones who do the work of the world, and those who are highly developed mentally and spiritually in the earthly life are but the mirrors that reflect the thoughts of those who are more advanced in the spiritual life.

Questions

Answered through the Mediumship of J. W. Fletcher at the Independent Club Seance, Boston, Mass.

Reported for The Better Way by J. W. Powell.

I would like to ask the spirit in control a question in reference to Mr. Allen Putman, his spirit home.

Some twelve years ago I was going to Mr. Putnam's house visiting him quite often. He gave me the privilege to call there at any time I saw fit. It was when he was living at 426 Dudley street; and after going there awhile, I had one night a dream, or vision, or reality; I found myself in a very green field sitting down, and a man came along and said to me, "What are you doing here?" Why, says I, I have come here to see Mr. Putnam's spirit home through Mr. Putnam. He says, "All right." Then I went on further and I came to a beautiful mansion which I thought would be similar to what Mr. Putnam would enjoy, but I could not approach it, but I could plainly hear everything. I have heard it related since through Mr. Colville, that in travelling through the spirit world, we can go only about so far when we feel as if there is a strong wind blowing against us, and something holding us back, and we cannot press through it; I cannot say what.

"I would like to remain here with you," I said, as I was sick in my body when I was on earth. "Will you permit me to remain here and work for you?" He replied, "No; there is a broad field for you to travel over yet. You cannot remain here." I turned around with bowed head and tears in my eyes, and started, as it were, on my road back.

Can the influence tell whether that was Mr. Putnam who thus spoke? As I have never spoken to a medium about this before.

In reply to the friend that asked this question we would say that by the effort of his mind he has brought us at once *en rapport* with the spirit to whom he has referred; and if you could imagine, ere you are finished, the venerable form of your respected earthly brother now in the spirit, (Allen Putnam,) standing beside you; you would imagine exactly what exists, because the strong power of which you are possessed has at once brought us in connection with him, he being continually drawn to the earth. And I hear these words, as it were, spoken by him in response to your question.

"Tired and worn was I when I laid the burden of my life down. Many said, 'Poor Allen Putnam,' and I used to feel, as I walked through the streets with scarcely a penny to buy anything with, the last days of my life, that I was indeed 'Poor Allen Putnam.' But after that long sleep and after the change that directly followed it, I stood, my friend, with broad green fields around me and a beautiful home where the wife of my youth was standing in the doorway beckoning to me, where children and old friends, long since past from mind, were gathered in to give me welcome. And then I said, 'Rich Allen Putnam' instead. The home is beautiful here, my friend, and is built out of what I tried to do for humanity; for kind deeds on earth are the real wealth in the spirit world; and I found more than I expected. The sky is blue, the world seems bright, and the home in which I find myself is hung with everything that is beautiful; it is called the chamber of memory; and as I wander through the rooms I can see all the experiences of my life here on earth; and do you know that the last room that I entered, full of old rubbish, were the last days of my life here on earth? They called that the attic chamber; that corresponds very well to it."

I sit down sometimes with my good friends, Epes Sargent and S. B. Brittan, both of whom are here to-day, and we talk about these things, and we think about Spiritualism, and we regret so much that so few Spiritualists realize anything about the great importance of working for Spiritualism in a world of ignorance like this. We see here and there a hard-worked instrument, giving their lives almost to the cause, and we find the majority of the Spiritualists holding themselves aloof and not spending as much money for their cause as the most poor and ignorant among the Catholic do for the upbuilding of theirs. I remember one time in the house that I was in, of a poor servant girl's coming to me; she held in her hand a book, and she wanted me to give her twenty-five cents. I asked her what it was for; and she said that every one of the servant girls that go to the cathedral had had a book like that given to them, and they were asked to get a hundred subscribers to it to help build another church. I suppose she got it; that was only for one year; but she would get it out of other people to build the church.

I wonder how many people would give twenty-five dollars, who were not poor hard-working servant girls, who had plenty of money, for the upbuilding of our cause. And I have learned to think, my friends, the truth has got to come in another way before its potency is felt. So we sit together up here in our pleasant home, my friend, where there is room for more who are

coming. Your vision was true; you could not enter the door of my home, my friend, because you were still in the body; and by and bye when you have left it, there at the gate I shall be pleased to take you by the hand and say "Welcome, come in; here is the place to rest;" and you will never know what real rest is until you lay your head down here in the spirit world, and feel that care, trouble and sorrow are things of the past. That is my answer to your question.

To what extent can parents be with and control their children?

In the case of some parents, and some children, not at all, as is the experience of a great many who are on the earth. But on the other hand, if there be a deep affection and a great interest and love passing between the parent and the child, they can to a great degree govern and control their action. Love is the law, and if there be no love there can be no attraction; without attraction there can be no direct influence exerted. Where there is a direct love there a direct influence may be imparted. We read, "Seek and ye shall find." By your wishing, your desiring, my friend, for the presence of those you love, you will draw them very near to you, and if in any circumstances or trial in life you desire to have their counsel before you decide, if you place your mind firmly upon them, the impression that you get will be directly from them. I can sent the condition around you as I speak, being responsible to you in spirit to-day, and I would say that you are very strongly affected by the unseen, being yourself mediumistic; and I insist that you could, if you chose, still more fully unfold and develop that power.

The question was asked as to the difference between spirits and angels. You did not illustrate that subject, it seems to me, quite as fully as you might. Is it not a fact that there is another difference between an angel and a spirit; and that is, that an angel is composed of dual souls, while a spirit may be masculine or feminine, and not generally of dual soul?

Yes, sir; I purposely avoided entering

upon the discussion of that question, because I was aware that so many who are present would never comprehend the first part of it; and I laid the great stress of my answer upon the one point of selfishness and unselfishness. While a spirit is in this condition, or rather to the spiritual world, they are seeking always something for themselves; they are inspired by this element of selfishness and continually feel the incompleteness of life. It is hard, and I can say truly, that the soul in the physical is divided, and sometimes subdivided, and no one individual that you may find contains within himself the soul entirely. That soul may have been divided and be making at the same time a different expression in another form-of-life, may make more than one, it may make several expressions. It is possible that it may be making one expression in the earth life and another expression in the spiritual life. Having passed through all of these expressions, having gained all the experiences as a spirit that it could through the spiritual embodiment, then it becomes an angel, or rather enters the sphere of angelhood, having conquered and overcome distinctly the element of selfishness, then by the law of attraction all of these different expressions are drawn together to the common center.

Now, selfishness and personal aggrandizement prevent this law of attraction; without them it exists and is manifested. I would say, then, that an angel was one possessed of all the powers of soul life; it was the result of the action of the law whereby these different powers were brought together responsive to a common center, while a spirit was but the expression of one of these powers.

I avoided, sir, entering in upon this discussion, because I perceived that there was quite a number of persons to whom this would have no significance whatever, and it naturally would open up a line of thought which would carry us all perhaps, so far out at sea, that we might lose ourselves and not get back again. But of course those of you who are familiar with my teaching know that there are other differences between an angel and a spirit than the one of selfishness; yet I named that because I thought it would be easiest of comprehension.

FIDELITY, CONTROLLING SPIRIT.

To the Editor of The Better Way.

One Man's Work.

At every seance of the Independent Club, the rooms are crowded to repletion, and many are the words of praise of Mr. Fletcher's mediumship, which was never as remarkable as at present. He gave a seance for the Industrial Union, which is the society of ladies connected with the Spiritual Temple, and the hall was crowded. Mr. Fletcher under the control of Fidelity and Winona, held the audience spellbound and was repeatedly applauded.

The entire service was given as "complimentary" by the medium's guides, and he was handsomely thanked.

Many present were comforted by the convincing tests given. One of the most remarkable things about this medium is his extensive labors. He is crowded at his office, having an enormous medical practice. He lectures every Sunday in the year; has a lecture bureau and is a great help to young speakers; conducts the seances of the Independent Club; writes most readable articles for the papers and best of all has a good word and a smile for everybody, even when others make unkind remarks. He usually passes it by with a smile saying, "oh never mind, they don't mean it." I am deeply interested in your success, and I am convinced you are doing a great work.

Yours truly, FRED LEIGHTON,
Boston, Mass.

Written for The Better Way.

INDIAN SONG.

BY MRS. L. CARTER.

We roam the happy hunting grounds
That line the golden shore;
And wander free beside the streams
That bind the landscape o'er—
And the no more our swift canoes
Shall touch the earthly strand
They're moored at last in harbor safe
Within the spirit land.

CHORUS.

The Father great, who rules above,
Has said "Poor Indian rest!"

The Sachem of the Summerland
Has placed us mid the blast.

Our wigwams when on earth we dwelt,
Were burned in many a place;

The white man stole our lands away,

Nor let us have a space

To grow the corn or hunt the doe,

The nation's heart to cheer;

Twas ever said that we must go
Where all are cold and drear.

Poor wandering braves at last you rest
Where sacred is the sod;

Where all around is happiness

Are seen the works of God—

Our loving Father in the sky

Within whose heart of grace

The red man and the white man stand

As equals face to face.

515 E. Eleventh St., Oakland, Cal.

Written for The Better Way.

PROBLEMS IN LIFE—CONDITIONS.

Life's a condition; day by day
Conditions are made, then pass away.

The problems in life is here to find

The highest conditions for the human mind

Through life's journey we find the universal law of conditions meet us at every point. In our school of experience, our time is mainly employed in learning to comply with this law and understand it fully. Ignorance of the application of a law does not prevent its natural results; hence we often find the application by feeling the pressure of its results. Many theories are advanced in our ignorance of facts, and so slow are the changes manifested in results of violated law, that theory becomes a belief of application; hence the drunkard, in taking his first glass, does not believe that the appetite for drink will ever rule him. Oh, no; the examples of drunkenness are too broadly manifested in others to allow him to degrade himself by excessive use of liquor. Yet the facts prove the contrary. And they who make conditions for bad habits are doomed sooner or later to be mastered by those conditions, or have trouble in ridding themselves from their affects. Habits are produced only through conditions made for their development.

Society and fashion fasten habits on humanity; the weak or sensitive become a prey to their conditions. Men of culture drink to drunkenness and cannot tell you why they do so; it seems to them that an irresistible force propels them forward, and their will-power vanishes in the presence of that habit's power. Why is this so? Is man not a creature of intelligence and power? Is his spirit nature so deficient that animal or depraved passions rule his intelligence? Is he not a child of God, with the inheritance of a supreme power beyond mortal conditions and beyond mortal conceptions? Why then succumb to degradation, when, by the exercise of your inherited will force, all animal nature must succumb to the higher or spiritual nature? Why wait until the spirit leaves the mortal case to learn the power of your soul-force? Take a stand to-day; you have the power and only lack the positiveness of your nature to assert the rulings of your own spirit over your conditions and surroundings in life. Oh, man, learn to know thyself. Act upon principle, and thus meet and co-operate with the conditions of divine laws. Don't be a grumbler through life, making yourself and others around you miserable; take a stand for right, and fight for its divine principles, and against all that is detrimental to its laws or conditions, then all will vanish before its triumphant march through life. Unseen intelligences are ever waiting to lift aspiring souls out of the mire of discomfiture.

Christian Science! Think of it—the audacious falsehood as proclaimed in the name it bears! While history records Christianity as ever the foe to science, it imposes itself on those who do not think in its very name. The woman apostle of Boston pilfers from the ancient Brahminical writings the idea that matter is illusion and that all of reality is spirit, which, having been first prefaced with the dominant note—"the ignorance of Spiritualism, she has sold as original at fancy prices that which is old as history itself, and thus built a fortune, while the honest mediums, with all of her truths and none of her errors, have suffered in poverty and privation. She has revealed that God is good; an idea whose freshness and profundity is only equalled by the cry of the Mohammedan, "Allah is great!"

The healing power of nature, when not loaded down with huge doses of poison administered by the regulars, aided by that of the magnetism of individuals with whom a belief or unbelief in Spiritualism is equally unessential, and an added power from the invisible world which, in its love for humanity, stops not to ask of the character or belief of the healing agency, will effect the cure of disease. But how sad it is to witness this power exercised as an adjunct to creed, with more effort used in disclaiming and ignoring Spiritualism, than is expended on its legitimate work!

But Spiritualism has waited for Theosophy to show its boldest and most uncompromising enemy. It has assumed to explain all the laws underlying Spiritualism, by its sophistry and falsehood. It aims at the destruction of all mediumship by advocating the use of the positive will by the medium in the exercise of the gift—which, as well known to all developed mediums, is fatal to its exercise, as only the passive condition and the absence of the positive, will remove the obstruction of selfhood in the result and give to the influencing spirit the proper condition for establishing its own identity. Its "dominant note" is to make the medium the maker of the phenomenal demonstration

Honor to Whom Honor is Due.

To the Editor of The Better Way.

"He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber."

In the earlier history of Modern Spiritualism, Andrew Jackson Davis prophetically said that there would come a time when the new truth would have gained a certain degree of popularity, or of a standing approaching thereto, that there would be every effort in various directions made to capture it by ambitious individuals for pecuniary gain and personal notoriety. Of these the cause has not from the first been free; but it seems as though these later times do indeed bring the prophecy's fulfilment.

While it is ever known to the investigator that Spiritualism is something of itself, standing on its own foundation, and governed by the laws which pertain alone to it, yet for the incidental fact that it also has, through its phenomenal manifestation in the past, been the focal point of beginning with every religion that has appeared on earth, it has been seized upon to strengthen the decaying institutions of a past age, systems so loaded with error that they are threatened with speedy collapse and utter ruin by the increasing intelligence of the present time. A strong illustration of this we have in Christian Spiritualism. While some of its converts come from the ranks of materialism, by far the greatest number comes from the churches, and are of those in sympathy with and belief in ecclesiastical methods. These come into our work with their old errors clinging to them, and the highest use they can conceive of a great truth whose broad base is human affection, and not a mythical God with a theology which contradicts natural methods and the layman's reasoning, usually denominated common sense, is to import the vitality of truth to hold together feeble and false religious notions. Christianity has left its history plainly on record. Its book of authority is variously interpreted, and for this reason does not help its advocates; while from Constantine down to the present time, its errors far outnumber its truths, which with other religions alike, it has in its possession. The writer makes it his aim to treat persons with the greater kindness in proportion as they differ from him in opinion and belief; yet for the reason that he loves the truth more than persons, he once wrote that Spiritualism was only used by the Christian Spiritualist for the tail of the Christian kite. As a result, certain individuals, like wounded birds, felt personally aggrieved, and threatened the one who fired the shot with vengeance at the hands of their autocratic deity, in whose employ they were, and for whose use only they supposed Spiritualism to be.

Now I have another duty at this time in connection with the whole broad of metaphysicians, covering mind-cure, faith-cure, mental and Christian science, followed by theosophy. The time of trial, as prophesied, is upon us, when those who would rob truth of its own jewels and place them in settings of the falsehood of the past, should receive the protest of every Spiritualist. Tell us, any of the several advocates of the above latter-day crazes, of one single thing that is good or which can be proved, among the chaff and falsehood you teach, which has not been taught by the master minds who have gone before, through the mediums of Modern Spiritualism: humble workers, who, through earnest work, sacrifice and suffering, have been the means of leavening society, so that our literature, institutions and usages, through a permeated public opinion, already show the effect of their work?

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It is really surprising to see how few Spiritualists there are that patronize our papers and help support them; many a good spiritualistic paper has gone down for the want of support. Those that should read and profit by them fail to do so. It is through our papers we should keep ourselves posted and thus save ourselves from being fooled and victimized by humbugs amongst us. And our Spiritualist papers should be kept up to the high water mark of science and philosophy. Let us be able to explain the fundamental principles of our religion before we run away into the transcendent and mysterious.

There is a terrible disparity among us when we allow old and tried workers to live in want and poverty, while we all sensational mediums to take in hundreds of dollars a week. I think when we arrive on the other shore, and our money and our shams are left behind, some angel will ask us, "What have you done for the cause you profess so much to love?" You say Spiritualism has made you very happy; how many persons have you made happy by your teaching it to them and helping them to live it?

My view of Spiritualism is that it is a stern truth, and it will need lives to be sacrificed, and selfishness to be overthrown before the world will see in it anything much better than they have found in their old Bible and their organized churches.

of immortality, thus ignoring spirit agency by putting in its place the unfolded occult powers of the individual, it would destroy all truth which the spirit world have striven so hard to give to us. It makes the adept superior to the medium, because the former controls, while the latter is controlled or influenced. The means of adeptship are those revived from the past and darkest ages through asceticism and violation of natural law; being the exact opposite of the teachings of Spiritualism, which are the observance of the great law of spontaneity and of strict conformity to natural law.

I have just read an article from a western magazine, which pronounces the phase of materialization the lowest and most dangerous of all forms of mediumship, with advice to have nothing to do with it. The views of the writer seem only to show the low state of the mind in regard to this elevating and enabling illustration of our highest truths.

And this brings me to a matter which in closing I would especially direct attention to, viz.: the number of Spiritualists everywhere who have been induced to subscribe for Christian science and theosophical publications and who take no spiritual paper; thus feeding the mind with falsehood, and withholding support where it is deserved. Some ex-clergyman sees dollars and fame in our stolen truths mixed with falsehood—a little wheat and much chaff, and forthwith some Spiritualists begin reading when they never read before.

Shame on the spiritual journals and the public speakers who will pander to the effete superstitions and falsehoods of theosophy! The time will come, and that not far distant, when those who have given the inquirer a stone instead of the living bread of divine truth, will take the place where they belong, with the enemies of Modern Spiritualism. With theosophy as such, as with other religions, we have no contention, except when it attempts the invasion of Spiritualism; when it seems like treason to a sacred cause for any lover of the truth to withhold his protest.

Grand Rapids, Mich. H. W. BOOZER.

Wayside Jottings.

To the Editor of The Better Way.

Through a friend a copy of THE BETTER WAY has just reached me. I find that it has changed editorial hands. From the writings of A. F. Melchers I learn that he is a solid thinker. Spiritualists are as yet in such a disorganized state that their spiritualistic columns partake of much that is more speculative than truly philosophical.



MIND AND MATTER.

A Spiritual Drama in Five Acts.

By SUNNY SOUTH.

Dramatis Personae.

MORTALS:

Frank Linden, a Philosopher. May, his devoted wife. Their two children, respectively seven and nine years old.

Gustave Mills, a Theological student. Annie Hall, May's friend.

Barky, a Sexton.

Margaret, his wife.

SPIRITS:

Uriel, Frank's guide.

Sister Anna, May's guide.

Spirits of Hope, Charity, Faith, etc.

UNDEVELOPED SPIRITS:

1 Spirit—Arrogance.

2 Spirit—Conceit.

3 Spirit—Vanity.

4 Spirit—Selfishness.

5 Spirit—Self Love.

6 Spirit—Pride.

7 Spirit—Haughtiness.

8 Spirit—Doubt.

9 Spirit—Sarcasm.

10 Spirit—Sensuality.

ACT IV.

Scene:—Garden belonging to Frank's dwelling. Barky hoeing.

Barky.

Hic hic! It makes me laugh when I think how my young parson brow-beat those old would-be judges. Well, he's all the better off for it now. He's got a bigger congregation already than he would have had in ten years to come, had he depended on their magnanimity for one—and then they would ha' shov'd him in some out-of-the-way place, where he would have to take out half his salary in potatoes. No sirree, they saw that he had a brilliant and liberal mind and was takin' the hearts o' the people, and so he had to be put out o' the way. Master Frank done the right thing when he bought that old church—I believe he got it cheap too, and there'll be plenty more for sale after awhile. People don't believe in old time religion anymore; they're getting above it—so they're leaving the churches, and younger generations don't join them—that's all. And me, why bless you, I feel like a free man myself now—if I didn't put on a long face of a Sunday, they'd thought me a heathen, sure. Here in Master Frank's employ I do as I please—he says all men are born equal and we're all God's children and no one ought to think himself al ove, even the lowest born mortal. Well I don't and won't make myself too familiar for all that—I respect him and feel that he is higher than me, as far as learning and intelligence goes, and consequently keep to my post as a man in my place ought to do. The old woman fairly worships the mistress—she affirms positively that she's an angel in disguise, and says she's seen angels follow her about the house. Well, I don't like this spirit business much, but I s'pose I'll be an angel some day, (looks at himself), ha ha, a nice looking angel you'd be Barky—well if they have gardens there, I might tend to the flowers for them and hoe, even if we are all equal in what Mr. Gustave calls soul-development. I sp se this means that some people got more or better bains than others have, and I s'pose according to that we are measured on 'tother side o' Jordan. Well I can't understand this highfalin' philo-phy—I s'pose it's all right though—I believe though that a man becomes happy in the next life according to his goodness here, and miserable according to the number of evils he's got. Now Barky (leaning on his hoe meditatively) how many evils you got anyhow? The old woman says I'd better root them out. Well I can root out weeds pretty well, but I don't know how to root evils, for I can't get at them with a hoe. Ah me—I'll try to be good and I s'pose the Lord'll take care of me. Old B own used to preach that we must have faith and our sins will be forgiven. Mr. Mills says faith alone won't do the business; we must root out the evils ourselves. He says if you preach that, you might as well tell the people to go on sinning until they get ready to die, and then simply ask forgiveness and have faith and the angels will be right there to receive you. Oh no, he says we must develop into goodness like flowers into bloom, and we can only do this by getting rid of all our little deficiencies and evils, bad habits and slavish notions, and some other big thing, what do you call it now—conven-tion-alism—ah, that's it. And he says we must get rid of our selfishness—I know what that is—I have the fun of smoking my pipe and let the old woman look on. And there is vanity—well I don't know what he means by this. And he says we must study ourselves and not talk about our neighbor's faults—that we must try and be like Jesus was on earth, do good for humanity and be humble; we mustn't be stuck up and so forth. And he says when we get rid of all our little cranks and kinks we become rounded out in spirit and fit to die; not before. Well I s'pose he means by that, that we'll roll into heaven like a ball. If that's the case, I'll let the kinks stay, and roll around here awhile yet.

(Begins to hoe—enter Frank.)

Frank.

Well, Barky—busy?

Barky.

Sorter, master Frank; hoed up all those weeds there this morning. Waled it badly.

Frank.

Now, now—you needn't work yourself to death; take things easy; pinty of time. You are like the rest o' the world, think time is money. Must work less, and think more—the former wears out the body and the latter develops the soul.

Barky.

Well, I have been thinking some while I was working—I do nth together.

Frank.

Ha, ha—that is practical; tell what have you been thinking abot?

Barky.

Philosophy, sit!

Frank.

Philosophy, eh? Well what have you formulated?

Barky.

I like it better than religion sir—I never could understand that sir, but this philosophy goes to the heart and makes us understand some of it anyhow.

Frank.

There are but very few people who do understand the religion of to-day; and those who are intelligent enough to make it a study, become non believers in consequence.

Barky.

I believe you, sir!

Frank.

Now Barky, I wish you would take this note to Mr. Mills.

Barky.

All right, sir! (Exit)

Frank.

Hm, what I am seeking I cannot find—truth, life and love. But I shall assist others anyhow. Gustave says he has found truth and life, but all he lacks is love to make him completely happy. He says he finds truth in his own sermons, and for which he makes no further preparations than to select a fit subject, over which he meditates a little, and trusts to his inspirations at the time of delivery; and during which he obtains thoughts which are new truths for him. He says he enjoys life as it is—his income supplies him far beyond his necessities, and is sorry he has no one to share with him—he seems to enjoy the very air he breathes; and I find nothing worth living for. All Gustave lacks is love to give him a heaven on earth—well, I will give him an opportunity to obtain this too. May's friend, Annie Hall, is spending the day with us, and has a sympathetic feeling towards Gustave, and I believe, for her. I have invited him to dinner, and they shall meet—if anything comes of it, all well and good. Why what ails him? That melancholy is overcoming me again. What can it mean?

(Seats himself on a park sofa and rests his forehead on one hand. Enter bright spirit.)

Hope.

Be filled with hope; light is dawning unto thee; the clouds are passing from thy soul; and truth will soon be thine! Master Frank done the right thing when he bought that old church—I believe he got it cheap too, and there'll be plenty more for sale after awhile. People don't believe in old time religion anymore; they're getting above it—so they're leaving the churches, and younger generations don't join them—that's all. And me, why bless you, I feel like a free man myself now—if I didn't put on a long face of a Sunday, they'd thought me a heathen, sure. Here in Master Frank's employ I do as I please—he says all men are born equal and we're all God's children and no one ought to think himself al ove, even the lowest born mortal. Well I don't and won't make myself too familiar for all that—I respect him and feel that he is higher than me, as far as learning and intelligence goes, and consequently keep to my post as a man in my place ought to do. The old woman fairly worships the mistress—she affirms positively that she's an angel in disguise, and says she's seen angels follow her about the house. Well, I don't like this spirit business much, but I s'pose I'll be an angel some day, (looks at himself), ha ha, a nice looking angel you'd be Barky—well if they have gardens there, I might tend to the flowers for them and hoe, even if we are all equal in what Mr. Gustave calls soul-development. I sp se this means that some people got more or better bains than others have, and I s'pose according to that we are measured on 'tother side o' Jordan. Well I can't understand this highfalin' philo-phy—

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(Rises.)

Spirit of Charity.

Charity, a higher gift of mortal man, bings forces down upon him from a purer sphere, and lends him strength. One deed of kindness to a brother man is a hundred times repaid in heaven. Be charitable—it leads to sweet humility and erases evils!

(Exit.)

Frank. Looking up.)

Another dream, a vision, or what was it? Is this a gift—or is my mind diseased? Are the prophecies of old being now fulfilled, and that visions come and go like clouds upon the sky? Doubt has been my evil and led to many more; but in a moment of faith my whole condition changed. Since then light came to me, but may it not be an arrogant delusion?

(Resting.)

Spirit of Faith.

Faith! It's based upon the acts thou hast received. Facts are not arrogant delusions! Facts are based upon the laws of God. Thy faith is now well-founded! Have faith in him, his laws, his works—this gives thy hope foundation. Have faith; 'tis love for God, and leads to love for man. Faith leads to facts, and facts to light, light to truth, and truth to life, and this will bring you love. He who seeks this trinity, must suffice; for truth, life and love means God.

(Exit.)

Frank. (Rising.)

This is too much! I cannot meditate, bu visions crowd them've upon my mind. But hold; can this be true? Seeking God am I, and know it not? Is this an intuition of the soul? 'Tis light! 'Tis truth! I see it all! The simple aspiration was a prayer that went on high, and was responded to! It is in intelligence that comes time to lead the way unto my destiny! Oh thanks to that kind Father who leaves no prayer unanswered! Ministering angels have been sent to me to teach me how to reach this goal! No soot unperfumed can enter that condition, nor understand what truth unsullied rears; and I am worthy as I am, and till of sins, have dared to ask for this! Heaven guides me, give me strength if such can be achieved by man! I dre not hope, yet intuition seems to pres me onward to the fray. But can we face the truth and live? Can we knw the God within us? I will lift the veil e'er I die.

(Exit.)

Barky. (Entering autiously on tiptoe.)

Methinks I saw a post! Methinks I saw a spirit flittin' round mine host! Barky, don't forget pur post! I did, almost!

Ha, ha, I'm a com'! I'm developing inspiration to I don't mind

hearin' it, but don't like the idea of having to be controlled by spirits for this purpose—the old woman is spirit enough for my control. They say all the intelligent pople are becoming mediums, and controlled by spirits so they can be instructed how to become good and prepare themselves for the future life. They say you can tell a person who has reached this, by the way they talk at times. They seem to become elevated, something like master Frank was just now, and like Mr. Mills becomes when he gets into the pulpit to preach. So I judge there must ha' been spirits around here a minute ago, and I didn't want to frighten them away—although I think if they were to come around after dark, they'd frighten me away. Why misses says she can see them all the time—just like we all saw them in the court room. How in the thunder they could show themselves there I can't tell—except they had such power, as to make us all clairvoyant for the moment—may be so—that last thought struck me mighty quick—I wonder if that wasn't an impression, as they call it. Boss Barky, you're gettin' conceited; first thing you know, you'll be callin' yourself a medium too, and the old woman will be steppin' between me and the spirits and cut off all communication; that'll be a physical manifestation! (scratching his jowl). Well, I wanted to tell master Frank that I delivered his message, but didn't like to disturb him in his communion—but I s'pose he'll know by now, for Mr. Mills must be at the house by this time.

(Enter May, her two children and friend—Gustave. May and Annie rise to meet them.)

Children.

Hello Barky!

Barky.

Oh my little dears—come, I've some pretty flowers for you.

Children.

Oh, thank you; see mamma, what pretty flowers.

May.

Oh my, eyes; let me smell them; a pitcher! Now Annie dear, while Frank and Gustave are enjoying their after-dinner tete a tete, we will enjoy the perfume of flowers—let us take a seat here—now children you amuse yourselves with Barky.

Barky.

Yes, come along my dears, let me show you the little white rabbits in their new quarters.

(Exit with children.)

May.

You see, poor Frank has been thirsting for light a very long time; he wanted something to gratify his spiritual nature, but I never could induce him to go to church; he simply denies everything supermundane, and yet was seeking after truth. He finally came to the conclusion that everything was disappointment and arrogance, and gave up his mental labors. The consequence was passivity of conditions, and the spiritual forces surrounding us, obtained power to act on him, with happy results so far. He is now simply undergoing the trials which every soul has to undergo sooner or later, whether here or there, to be rounded out, to be developed for the admission of higher information. I understand his condition better than he does himself, but it is to boot to let him work out the problem himself—the better he will appreciate it in the end. My guardian spirit, sister Anna, tells me that Uriel is guiding him nicely, and in order to bring his faults directly home to himself, he has withdrawn his influence, in order to admit such undeveloped spirits to his side, that have the same little evils that he has.

Annie.

My gracious; will they not hurt him, lead him astray, or obsess him, as they term it technically?

May.

Love and youth should accompany music; and I think if we exchange partners, things will harmonize beautifully. There, Annie you take charge of Mr. Mills, and don't you get out of harmony with him. I'll take charge of Frank, and between us two, we must root this philosophy out of them for today, anyhow. If we cannot do it by force, we will make love to them.

Annie.

Why May, you make me blush.

May.

Oh, that's nothing—it's very becoming to young ladies, and speaks well for them.

Gustave.

Nothing more lovely in females.

May.

There—you have an admirer already.

Frank.

Admiration often leads to love.

Annie.

I suppose that was the case with you.

Frank.

It is so long ago, I don't remember;

but I won't deny it, for you know love is blind.

Gustave.

Not as blind as you think.

May.

Do you think you could love reasonably?

Gustave.

I hope so!

May.

Well, I wish you success, for love is the crowning virtue to human happiness!

Frank.

It completes the trinity!

Gustave.

Ha, ha, you are very ironical!

Annie.

And which I cannot comprehend!

May.

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Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to

THE WAY PUBLISHING CO.,
222 West Pearl Street, Cincinnati, Ohio.

Good work applauds itself in time.

Self is the most truthful mirror to look into.

Magnetism is the medium between spirit and matter.

Secretaries of Spiritualist societies are requested to send in brief reports of anniversary services.

A successful idiot stands higher in the estimation of worldly minded people than an unsuccessful genius.

By saying only that which you know to be true, by experience or otherwise, censure fails to affect you.

Kindness to a fellow mortal is paying a debt we owe to God. Paying such debt renews our credit for consolation in the hour of affliction.

Some are so blindly selfish that they will take as long as we give to them, and will never cease to ask for more as long as we continue to give.

Never judge anything by its past, but by its present record, whether it be a man, a religion or a principle. The present is not responsible for the past.

People must not confound J. William Fletcher of Boston with J. W. Fletcher of Cincinnati. The former gentleman is a genuine medium—the latter is not.

The editorial entitled "What is Spiritualism" is merely intended as a pointer to investigators, and may be sent to such who are liberally disposed towards our cause.

Spirits, like ourselves, are but finite and are attracted to us according to our intellectual and moral development. Self-knowledge, therefore is the only safeguard from imposition.

The spiritual atmosphere of Cincinnati has a purifying effect on mediums. It disagrees with them at first, but such is its modus operandi towards a higher condition of both mediumship and physical health.

People who do not ask for what they want are apt to be overlooked or forgotten in this busy age. Modesty is a virtue in its proper place, but complete silence will not aid any one to guess at what is wanted or needed—especially in the form of a press notice.

To reform a man who is on the downward grade, say something that you know to be good of him and let it come back to his ears. Once he begins to believe himself worthy of notice, he will be ashamed to compromise his dignity by unspiritual acts, for fear of losing his laurels again.

Spirit names are of no consequence. Ancient spirits who have advanced give no names, except in extraordinary cases and where the name constitutes a part of the truth revealed—not as the revelator. Those who give them promiscuously are either vain spirits or are invited by the medium to do so.

A subscriber in Boston writes: "THE BETTER WAY is now my ideal paper, I can place it in the hands of sceptic or Spiritualist and he will find nothing therein to take exception at—nothing that will discredit the cause of Spiritualism, and I am thankful for it; for I think discussion carried on in an unfriendly spirit are out of place in a Spiritualist journal."

"By fraud hunters we do not mean those who look after tricksters, but who put known honest mediums to torture by their scepticism. Tricksters are not mediums, and no concern of ours, and when such a one announces himself as a Spiritualist, we must do as the Christians do when a bogus minister makes his appearance among them: advertise him as a counterfeit. But if he appears as a trickster simply and names his tricks Egyptian, Indian, occult or spiritual, it no more affects us than it would Christianity were he to call them Christian tricks. Respect can be best preserved by silent dignity. Efficacy looks just as bad on us to others as it does on others to us. Thus, by paying no attention to such things, we will sail along much better."

ANNIVERSARY OF MODERN SPIRITUALISM.—1848-1889.

"How cheering the thought that the angels of God
Do how their bright wings to the world they once trod,
Do leave the sweet joys of mansions above,
To breathe o'er our bosoms some message of love."

How cheering the thought to know there is no death; that those who've gone before are still empowered to extend a helping hand unto their loved ones on this mundane sphere. Forty-one years ago the truth of Immortality was practically demonstrated to human kind, and those who know of this sublime truth rejoice in the "happy day" that marks the event. Tomorrow the 31st of March many million adherents to this revelation will join in the demonstration made in many localities to celebrate the day. Cincinnati is not behind in commemorating the anniversary of Modern Spiritualism, and will do so by two services at G. A. R. Hall, 115 W. Sixth street—one at 10:30 A. M. and one at 7 P. M. Able speakers, test mediums and good music will constitute a portion of the program. On Monday, April 1st, there will be morning and evening service as above, and a conference meeting in the afternoon where all the brethren in the cause will be permitted to speak. On Tuesday afternoon the Ohio Valley Missionary Association meets to celebrate its first birthday. All three events will be interesting, and it is hoped that all friends of the cause will manifest as it is especially needful at present. Numbers create respect and add force to the event. The outside world needs a manifestation of this sort just now to convince them that Spiritualism is a compact entity not to be disintegrated by intimidation, and Spiritualists should therefore not withdraw when it is to their individual interest to come forward. If every one in the city makes but one visit to the hall during the celebration the same will be filled at every meeting, and those who can come twice or three times should not fail to do so. This little sacrifice will be well rewarded; for it will lead to good results in the end. A better opportunity cannot present itself. It is a momentous period in our calendar and should be taken advantage of by all who believe themselves true to the cause.

NEW SPIRITUALISM.

It is about time that we came to a practical understanding with the spirit world and have all this sentimental-angelic-mystical order of affairs stopped.

Advanced spirits are just as practical as first class business men are to-day,

while those spirits who still believe in secret orders and who head their messages with "Oh, ye mortals," are like old fogies of earth or still live in a haze of old conditions not yet outgrown. Let us regard them as men and women like ourselves and not as old grannies of the past. Such state of mind either attracts old-fogeyish spirits or prevents really practical ones from saying anything sensible when they do make the attempt.

The most practical knowledge that we can obtain from spirits is that which pertains to our present condition, and the really progressive spirits are those that tell us how we can best develop our individuality—our intellectual and moral nature—and whether their name be John Smith or Henry Brown, they are just as capable of instructing us about the higher worlds as those who give the name of Methusalem or Melchisedec, and comport better with this practical age. Men like Faraday and Humboldt are positively known to have had existence, while doubt always attends those of past ages, and where doubt exists as to the individual, it will certainly be followed by doubt as to the information given. We admit that there are some really good things inspired by ancient spirits, but like everything genuine, it is also imitated by vain spirits attracted by vain mediums, who desire to surprise the world with something mystical and astounding, and thereby throwing a shadow of doubt over that which is genuine and true.

Like attracts like. As we feel disposed towards others, so they feel towards us.

Antagonizing others' principles produces opposition. Let those outside the ranks of Spiritualism believe and do as they please.

Everyone's faith is as sacred to them as our's is to us, and when they feel an intuitive desire for higher light or more truth on the subject of immortality, they will come by their own innate volition—like being attracted to like.

We cannot conscientiously say a thing is good when our reason tells us, it is not.

We are willing to notice any book or pamphlet sent to us in our review column, but

will not and can not laud it because the author himself, may be pleased with it.

It is quite natural that the writer of an article or a book should have a good opinion of his production, but it is not modest to force that opinion on others. Let the thing command itself, and then its true value will be known. If there is anything in it, it will make itself manifest in due time.

Those who are untruthful themselves always suspect others of lying.

The fear of criticism has left many truths unsaid.

WHAT IS SPIRITUALISM?

Spiritualism is a science and a philosophy; by many regarded as a religion. As a science it gives demonstrable facts of a future existence; and, as of old, through mortal beings, known as mediums. Mediums are persons possessing a degree of sensitiveness sufficiently unfolded to recognize the presence of spirits,—some of them to an extent that they may be so fully controlled by spirits as to lose their own identity for the time being. These are known as trance mediums, through whom spirits are enabled to manifest themselves so as to be recognized by those to whom they come. Others simply furnish a sufficient quantity of magnetism—the medium between spirit and matter—to enable spirits to prove their identity by clairvoyance, materialization, physical manifestations, and writing on closed slates or on paper laid between the slates; and in extraordinary cases without any contact of the medium whatever, as we have experienced by simply laying a sheet of paper, torn from our note-book with our name inscribed on it, under the table cover and immediately after heard the writing, followed by three raps when finished—the medium in a trance state sitting six feet away from the table at the time. Trickery was impossible, for there were no other persons in the room, and we took the precaution to look under the table a moment while the writing was going on to convince ourselves that we were being honestly dealt with. Taking the paper out we found that it contained an answer to a mental question we had made, and signed by the spirit to whom we had made it. It was the same piece of paper we had placed there about three minutes previous, with our name intact on the back of the message. This furnished us with conclusive proof that a foreign agency was operating, for we had not uttered a word of our desire to the medium nor to any other person in the world before going there. At a materializing seance in a strange city where we hunted up a strange medium and to whom we were a stranger, and also without a hint as to our desire, we were confronted by a spirit whom we knew, not only by the size, by a physical defect, and by the perfect features, but by something that we had seen on the spirit's body that was laid in the coffin a few years previous—the spirit materializing this to make the test complete. There was sufficient light in the room during this materialization for us to note the hour by our watch, as we looked at the same for a purpose. We could cite scores of other incidents equally as marvelous, but these will suffice for the rational thinker who is willing to accept reasonable testimony to at least withhold derogatory opinion until otherwise convinced. Only we would suggest to visit a genuine medium and not a pretender or a trickster; for where there is good coin, there is generally counterfeits also. Ask some respectable Spiritualist for direction.

The outcome of this knowledge or these revelations has been a religious system, known as the Spiritual Philosophy or simply Spiritualism, and there is not one Spiritualist who has not received more or less tests of a material nature to settle him forever in his belief that spirit return or immortality is a fact. Thus no amount of intimidation, protests or legislation can stop the tide of spiritual progress; for in every Spiritualist household there is a medium, who en masse constitute nine-tenths of the mediums of the world, and who cannot be stopped by any law, for they practice it simply as a devotion and without price, and may invite whom they please. It is in these private families where the majority of converts are made and which will continue as long as the world lasts.

Fifteen million Spiritualists already comprise the number in the United States, having as their advocates such men as Alfred Russel Wallace, J. F. Crookes and Cromwell F. Varley, scientists of England; M. Thiers, ex-president of France, and also the present executive; and an array of the most prominent German scientists, American statesmen, editors, physicians and clergymen. But as the subject cannot be justly dealt with in the cramped space of a newspaper column, we advise those who wish to know more about it to attend the forty-first anniversary of Modern Spiritualism to-morrow, Sunday the 31st of March, where ever they may happen to be; for it will be celebrated in almost every city of any note, and all truth seekers will be welcome.

Social intercourse is the soul reaching out for a harmonious vibration with other souls. It is the substitute for that spiritual intercourse which all souls will enjoy absolutely when freed from matter, or purified from material desires.

Those who are untruthful themselves always suspect others of lying.

The fear of criticism has left many truths unsaid.

ANENT THE EXPOSE.

Mrs. Helen Stuart Richings, at the services of the Spiritualist society on Sunday evening last, took up the subject of the recent so-called expose of Spiritualism by Joseph W. Fletcher, (the gentleman who was himself exposed by this society last fall, as one who was simulating spiritual manifestations) under the auspices of the Evangelical Alliance. She said in sum and substance that this expose had one good effect; it attracted larger audiences to the Spiritualist meetings as proved by the packed halls this morning and evening, the Spiritualists having been roused to a sense of duty by the supposed danger that their cause was in; although, she added, there was no real cause for alarm, because Spiritualism was too firmly established—not only having got into the heads of the people, but into their hearts, and once lodged there no power on earth could disturb their belief or take from them the knowledge which they have that spirit communion was a stubborn fact. A fact because too many evidences exist in its favor—gathered from genuine mediums all over the globe—not to be erased by a few shallow tricks performed by a legerdemainist, who exhibited the manner in which he used to practice the art. She then drew comparisons between those wonderful manifestations, that can not be imitated by sleight-of-hand, and those performed at the Odeon last week, relating some of her own experiences, which could by no possible explanation be attributed to any but spirit power, or something not of human agency at all events. She also called attention to the fact that spiritual manifestations were not of modern origin, but could be traced back to the time of Moses, if the biblical record is to be relied on—the history upon which Christianity is based. Even in those days, she said, the genuine was counterfeited by magicians, and this age is not exempt from imitators, who cover themselves with the cloak of Spiritualism to better hide their deception. Nor is Christianity exempt from deceivers who use a Christian cloak to cover up their misdeeds. Should we therefore condemn the whole of Christianity because a few rogues endeavor to palm off the spurious for the genuine? No; the true remains uncontaminated for all that. Ours is the religion of God and can not be crushed out of existence, and will continue to attract people as long as there is hope of furnishing evidence of a future life; too many bereaved hearts need comforting, and only such comfort as Spiritualism furnishes will suffice to still this internal craving. Even ministers of the gospel take recourse to it, when their dear ones are taken from them—their own religion not offering this much in return for all their faith.—Cases were cited where such had taken place—names of course omitted as she had promised not to betray them, they requesting this of her for the sake of keeping peace with their parishioners.

[We can add our testimony that such does take place; for we have had five of

WHAT IS OBSESSION?

All spirit controls may be regarded as obsessions; but in its common definition it is mostly applied to an arbitrary possession of a mortal by a spirit for some selfish purpose or reason. This too is a very commonplace occurrence; for we may be possessed by a lower spirit and still have a guide so-called whose mission it is to lead us through life for a definite purpose or toward a higher aim—our destiny as it were. But this need not occasion any alarm on the part of anyone, because the majority are unconscious of the fact and could hardly credit it if proven to them. Spirits go and come as they please, and no guide can hinder them from obsessing those in whom they find something that harmonizes with their individuality—like attracting to the minutest degree.

Selfishness in any form will find a responding chord somewhere in the spirit world, and even a thought for that effect will find a congenial brother who will feel as if he had been called—and he comes too. But he may be repelled as quickly again by an opposite thought; and so a whimsical brother may be temporarily obsessed by twenty entirely different spirits in one day, without ever becoming aware of the fact—except he be sensitive to spirit influences, as many are who call themselves psychometrists or psychometric.

Though wrongly applied in many instances, it is of no consequence, as long as we understand what they are aiming for; namely, the delineation of character, Soul-measurement alone, as psychometry implies, could hardly be supposed to embrace the diagnosing of physical disorders; but in the majority of cases this is included in "psychometrizing" a person. Sensitiveness, by itself considered, we would term "clairvoyant" to imply clear feeling, as we have "clairvoyance" and "clairaudience" to signify clear seeing and clear hearing. To feel a spirit simply is not always to be understood as being psychometric. For sensing a spirit through this agency we only sense its exterior and may not be able to psychometrize it or know of its interior qualities—its soul conditions. So we may sense the spirit of a mortal and with it the body, because the two are as one in earth life. A clairvoyant, therefore, may diagnose a mortal's exterior condition and have no conception of his interior or soul qualifications—his characteristics, virtues or talents. Clairvoyance is a spiritual qualification—not a soul qualification—and like clairvoyance and clairaudience, is to the spirit body, what sight, hearing, etc., are to the physical body—only that clear-feeling answers for all the spiritual senses combined, and again being to the spirit what intuition (not impression or inspiration) is to the soul. The latter is the true soul-measure, but intuition, per se, only diagnoses or delineates the soul, and leaves both spirit and body untouched, thus giving point to the soul qualifications or good points in a being's characteristics.

To define intuition would be about as difficult as defining the soul itself. Suffice it to say that it is the soul acting independently of the external being, attained through purely spiritual or moral development—soul growth so-called, and an effect of good deeds or love. Whatever shape or form love takes must be inferred. The fact is that the most intuitive are generally the last to err and would imply that they are possessed of the most wisdom; and the most penetration; soul clairvoyance or spiritual perception, discernment, etc. Such is intelligence in a higher form, and who would define intelligence? And further; good deeds make a man fearless, courageous, strong; inspire him with vigor; lend him psychological potency and with make his falsehood felt, respected and obeyed. Such is will-power, soul-force, law; and who would define either of these? Still they exist; are a part of man, and can not be denied. Even the materialist admits of law, or laws that can not be seen or defined, though doubting the existence of spirits because they can not be seen nor defined materially. Effects prove the existence of the latter as well as of the former; and so effects, if rightly noted—betray obsessions and their especial features. Sensitive may detect them by varied appetites that manifest themselves at unseasonable hours; the impressionable, by whimsical notions or mental disturbance at unexpected moments, and unless very self-willed or positive are apt to act of these tastes or thoughts unwittingly. Those who love to indulge their passions, hardly need a reminder from spirit obsessors for they act on them by individual desire and the others are influenced in comparison to their lack of interior development—will-power, love, or soul-growth, so to say.

But arbitrary or absolute obsessions are only possible where passion exists; or where a person is self-psychologized by some hobby or cranny notion that he or she has some holy mission to perform and especially appointed for that purpose, or becomes fanatically religious for a time being and thereby attracts an invisible partner in the scheme. Otherwise they are but temporary or relative; and obsessions for a good purpose are very much sought after, but not always possible; for the solicitor must first have an absolutely good purpose in view, and—stick to it. These are the regular controls of mediums sought out by the spirit world for authoritative work; and who these controls are, is indifferent. Sometimes they are the spirits they claim to be, but very often not. If the medium does his or her duty and believed that Washington or Lincoln is the honored gentleman, why, there is no objection instituted by the other side. They permit that to please us as we would permit a child to believe something that would please it. And so the good work continues and we are the wiser for it as far as their plans are concerned. If we but obey the dictates of our conscience, all will go well with us, and our reward will come at the close—obsession or no obsession.

SHOULD WE ENJOY OURSELVES? Why not? True life is one of happiness—not of misery. Life itself is an enjoyment if we know how to appreciate it. The lower forms of life do nothing else. It is only man who mopes or manifests discontent; and why? Well because he can't help it. Those who are inclined thus have good reasons for it. Health is happiness, it is said. Such is true. But spiritual health must accompany physical health. A strong, robust exterior not always indicates spiritual health; nor does a delicate, frail exterior always portend ill-health. And yet the body should be an index to interior conditions. It is youthful persons, but not always in adults; for past ailments may have left the physical body in an enervated or attenuated state; and constitutionally impaired organs are difficult to heal, or restore to their normal condition, though every vestige of actual disease may have left. A lung, for example, cannot be replaced, and though all signs of consumption may have been eradicated, the restored patient will always find some difficulty in breathing or inhaling the same quantity of oxygen at one respiration that he or she could with both lungs intact. Such are naturally deprived of the necessary vitality that breathing gives and more or less enfeebled or frail in consequence. So it may be with other organs—every one being needed to furnish the body with a distinct animating principle, and of whichever deprived, causes impotency in some direction. The effects of kidney or liver troubles deprives the body of magnetic force, and even after a cure, often leaves these organs in too enervated a state to generate the supply of magnetism as of yore. Without a full charge of this life-giving principle, the physical energy is lacking that a healthy spirit needs to operate through as it feels inclined. In this respect the spirit may be very willing, but the flesh is too weak to permit it to act, or enjoy life as it would like to. Now such a state of affairs often robes man of the animal to enjoy himself as others do, who have a vigorous physical body, and people imagine they are losing vim for material pleasures; i. e. in which the body takes a more or less active part, as in dancing, running, skipping, boating, racing, riding, etc. Of course, aged persons cannot take any very active part in these sports, but they may be enjoyed passively—provided one's tastes run in that direction.

Enjoyments or pleasures may also take a purely spiritual turn, as conversing or listening to the same; engaging in musical pastimes or quietly enjoying its harmony; pleasing the eye with panoramic displays; studying botany, geology, or astronomy after an amateur fashion; reading, writing, painting, drawing, sketching, or delighting in other home amusements. But who nothing can engage the being's attention, he is spiritually ill and needs a mind healer, so-to-say, and none better than self-introspection accompanied by self-culture and self-cure of these spiritual ailments and life will become a pleasure—an enjoyment again. In this respect health is happiness, for it must have a clean interior to be bona fide. All physical disorders are more or less effects of spiritual discord, and with an extraordinary interior activity in constant operation, even strictly physical troubles as colds, contagious diseases, malaria, etc., may be kept aloof. But all depends on a harmonious condition between spirit and body, and those who are thus constituted are enjoying themselves all the time, for they enjoy life as it is, and are happy in existing. This class are sometimes so supernaturally happy in their own condition

CORRESPONDENCE.

Quincy, Ill.

Professor J. M. Allen having finished his engagement in Kirksville, Mo., has returned to Quincy, Ill. He reports a recently developed medium for materialization in the latter city, who gives promise of superior manifestations. His lectures there are given in Merrick Hall, but for Spiritualism.

Attona Fla.

S. J. Walker writes: I am delighted with your paper; especially with its independent tone and just defense of mediumship. May you take a firm stand in their behalf. We have believers enough here, but Mrs. Grundy controls them, and I believe a good medium passing this way would do well. It is a love country and would also benefit physically. We have formed a circle and are sitting regularly for development.

Washington, D. C.

Mrs. Effie Moss has been holding very successful investigating seances at the residence of Mrs. Captain Cabbell, 201 Second street, S. E., for two weeks past, 181 forms appearing in eight seances, many of them walking from the cabinet to opposite side of and around the room shaking hands and talking with friends in a tone that could be distinctly heard by all present. Some would dematerialize right in the cabinet opening and in full view of every one in the room. Out of the whole number of forms appearing up to date less than ten failed of recognition. Mrs. Moss is certainly a very powerful medium and has given the people of Washington a great treat through her mediumship, and has made many friends during her stay here. She will continue her seances at least another week, if not longer.

G. W. S.

Chicago, Ill.

A very interesting seance was held at Mrs. Hamilton's residence on Paulina street, last evening. It was well attended, all receiving grand tests. Her control, Gen. Baker, spoke subject, "In our Father's house are many mansions." Her controls sing very nicely through her, being songs composed in the spirit world. Little children come and control and talk to their friends in the circle.

Mrs. Hamilton will move to her new residence April 1st, 482 Washington Boud. She will be pleased to meet all her old friends as well as strangers visiting the city; she will give all a hearty welcome.

Herguides has been helping her to do a wonderful work in this large city, and all congratulate her on her grand success for the cause of Spiritualism. Her meetings have increased so in numbers, it is necessary for her to move to more commodious quarters.

Bonita from all her friends. She will celebrate the 40th anniversary at her home next Sunday evening.

L. GARDNER.

March 25, 1889.

New London, Conn.

"In Pierpont Hall, at the close of her engagement, Mrs. Ida P. A. Whitlock entertained a good sized audience, who assembled to hear her on the subject of "Spiritualism vs. Christianity, or why the warfare between the two?" A selection on the organ, entitled "The Unfinished Prayer," was finely rendered and was worthy of the applause she received. As this was Mrs. Whitlock's last evening, the many friends that she has made during her sojourn in this city, including a good sprinkling of the church-going people, came to bear on her on the subject chosen, as well as on the subject of psychometry, for which it is safe to say she is excelled by none." - New London Telegraph.

Mrs. Whitlock is an excellent Lady and deserves all the credit that can be accorded to a single individual. Her pleasing manners and address touch the hearts of all with whom she comes in contact and marks her way with fair remembrances wherever she goes. At present she is in Albany, N. Y., and is engaged for Pittsburgh, Pa., during the month of April.

Topeka, Kas.

Will C. Hodge delivered a very interesting lecture last night at Music Hall on "The effect of false education upon the spirit and the duty of parents to children from the spirit standpoint." The first duty of the parent, he said, was to generate healthy, well balanced children and then build them up a healthy body to become a fit dwelling place for the spirit which inhabits it. The child should be taught that every natural and moral law should be obeyed, and if not all violation of such laws would most certainly be punished. The punishment of violations of natural laws, or the laws of health, would ascertain follow day and that before the spirit leaves the body; the effects of the violations of moral and spiritual laws are as certain as those of health, and if not overcome before the spirit leaves the body the consequences follow them into the spirit life and must be there worked out. He assured his hearers that it took a much longer time to work out their own salvation than it did to live while in the body, and that sin must be overcome by each individual, and that the consequences of sin must not be thrown onto the shoulders of any one.

After the lecture there were given several experiences of those who witnessed spirit manifestations.

F. P. BAKER.

New York.

We learn from one of our correspondents that the seances of Mr. M. E. Williams, of New York, for full form materializations, are well attended, and are giving great satisfaction to those who are so fortunate as to find admittance there. Mrs. Williams' seances are no longer open to the general public, but only to those who are known to her to be earnest and honest investigators, or those who come introduced by those who are known to her.

Our correspondent writes that at her seances on Saturday afternoon, March 18th, there were some thirty persons present, about one-half of whom came with introductions from friends, being desirous of seeing and judging for themselves this wonderful phenomena of spirit power.

During the seance several forms came from the cabinet and talked and walked with their friends who were present in the circle. Spirit Legion and Francis Leach both came from the cabinet at the same time and conversed with their friends. Mrs. Fannie and Esther Hazard also came from the cabinet together, and called a lady from the circle to them and conversed with her. Spirit Eddie a young lad, came to his uncle, Mr. Luck, and calling up our correspondent, between the two, walked all around the room, and then measured his height by standing on our correspondent's side, showed him his feet and feet, and then left. Little Bright Eyes came from the cabinet and dematerialized while standing outside, and then materialized again, at the same place, in full view of the circle. She then naked a lady present to come and catch her, but before the lady had reached her she vanished away like a mist being dispersed by the sun's rays. Spirit Horton, who is the dupe of the world, at Mrs. Williams' saloons, always invites those present to ask him questions relating to spiritual matters, to which he replies with great ability. He expresses the desire that frequenters of the circle should question their friends when they come to them and learn something more of the philosophy, and not rest content with the phenomena alone.

The meetings of the Progressive Spiritualists at Arenum Hall took place as usual. The subject for the afternoon's discourse was "Condition for spirit communication."

S. R. Allen and Dr. Lawrence gave gems of thoughts. Miss Fauncie Naegeli sang an Easter hymn, with organ accompaniment and recited St. Patrick's Birthday Day. In the evening Dr. D. M. McFall, of Memphis, Tenn., lectured on the subject of "Man."

V. H.

Pittsburgh, Pa.

The celebration of the anniversary of Modern Spiritualism is to be quite an event here.

Elaborate programs have been made in which old and young will participate. The ladies will hold a fair and give suppers Thursday and Friday evenings, March 29th and 30th. Saturday night joint seances held by Mrs. and Mr. Green, assisted by others.

Among the visitors already here are Mrs. June of Camden, N. J., and Mrs. E. Smith of Indianapolis, Ind., who will help us celebrate.

Mr. C. L. Stevens has returned from his trip to California just in time to add his voice to the harmony of the occasion. But he left in time to Francisco the 10th instant, who is a medium, is holding forth for useful work on the platform. We will miss him here, but we hope to learn that she will bestow a few of her spiritual pearls upon us.

WINTER.

Springfield, Mass.

I send you an open letter for your estimable paper; it is much appreciated in Springfield, filling a long-felt need. We are having an evangelist here working up a revival but our people are already aroused. I hold each Wednesday a meeting for "The Spirit of Healing," which will take the place of my developing circles. Several good mediums have come out under my hands in this place, and many are investigating from the church fold.

The Ladies' Aid Society, in connection with the newly organized society, meets every Thursday afternoon and evening; busy necessities vie with busy tongues until tea-time.

We are building a chapel for the dissemination of liberal thought. You know the architect builds in his mind first. Well, we are all architects, and predicate great hope upon the widows' mites that have started the fund. I believe in practical Spiritualism that builds in the now for the future generations, and find sympathy in the hearts of these people to put into practice the tenets of our golden philosophy.

My lectures are reported each Sunday; some of them especially for THE BETTER WAY, and I am glad to contribute the work of my guides to your hands.

I was glad to see favorable report of the Michigan Annual Convention, nearly all old friends of mine with whom I have labored in the past. May our cause prosper as it deserves, and the forty-first anniversary usher in renewed zeal and growth of soul amidst our workers in the vineyard of the world.

Our Ladies' Fair will occur first week in April.

EMMA J. NICKERSON.

Melbourne, Australia.

Mr. and Mrs. Fred Evans arrived in this city on the 10th of January and were met by the officers of the Victorian Association of Spiritualists. In the evening of the same day they were introduced to the members and their families at the Thistle Company's hall. There were about eighty persons present.

Mr. Terry, the president, in befitting words, welcomed the foreign guests and Mr. Evans replied, expressing his satisfaction at the cordial reception. The meeting took principally the form of conversation, interspersed with music, and closed at 10 p. m. with an excellent repeat.

A few days later Mr. Evans gave his first seance in the presence of five persons.

A powerful light was on the table. Mr. Evans produced two new slates, and requested one of the audience to hold them a little while. Then, after placing a grain of pencil between them he passed a strong elastic band around them and requested one of the sitters to get into an edgewise position. And so it went on till the slate was held in motion, and was then held by the slate, resting one hand on his shoulder, though two feet away from the slate, in about two minutes writing was heard, and upon opening the slate there were messages for every one present on the same.

Yours for the truth,

Greytown, New Zealand.

The Wellington Association of Spiritualists have not been doing much during the past few months. During last month, however, a meeting was called, Mr. W. McLean being chairman. It was resolved to hold Sunday evening services and to open the rooms during the week evenings for private circles. Since then trance addresses have been delivered every Sunday evening.

The record of the work done by Spiritualists in New Zealand is not paraded before the public eye, because home circles do not care for the phenomena to be published. Nevertheless, the movement is steadily progressing, and in all parts of New Zealand there are circles sitting week after week. It may be judged that the results are satisfactory, or the investigations would cease. In the records of various societies there are names of mediums being used for the transmission of messages and the display of phenomena who do not like their names to appear in print. It is enough to know that there are generally many mediums investigating privately. The numbers who are investigating quietly are exercising an influence like little dream of, and society is becoming honeycombed with Spiritualism. In the sheepishness of the secret service, however, it has adherents, and where a few years ago the Word Spiritualism was the synonym for all that was degrading, it is now a word full of the best associations. To investigate is to believe. The best associations have proved the work in New Zealand has progressed steadily but surely, and in years to come the truth of spirit return will not only be a matter of belief in the churches, but a matter of knowledge. The number of church people who are quietly testing the phenomena is one of the most cheering signs of our progress.

Frank T. Ripley, the platform lecturer and test medium, is engaged for the camp meetings for June, July and August, at Alliance, O.

Miss Emma J. Nickerson, a graduate of the Detroit School of Psychometry and Inspiration, is now ready for lecture engagements. Improves upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston.

Mr. Harrison D. Barrett of Medville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fit himself upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engage him.

Mr. W. A. Mansfield, the well-known slate writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 568 Columbus Avenue, and will devote portion of his time, evenings, to the exercise of his gifts as a medium.

Miss E. A. Wilson holds public circles Thursday evenings at 8 o'clock, and at Pittsburg, Pa., during April, May and June.

Miss Emma J. Nickerson lectures at Springfield, Mass., until end of May. Address 167 Spring street, Lynn, Mass., April 21st.

Frank T. Ripley, the platform lecturer and test medium, is engaged for the camp meetings for June, July and August, at Alliance, O.

Miss Emma Nickerson has an engagement to address the Spiritualists of Haverhill, Mass., at Sutton Hall, at the anniversary exercises, April first, also at New London, Conn., March 31st, Lynn, Mass., April 21st.

Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiring his services as platform test medium, weekly day or evening, call in Oldsey's address Mrs. S. S. Rockhill, Alliance, O.

Miss Sophia E. Warner-Bishop may be engaged by societies for the balance of the season of '89, by addressing her either at Fort Dodge, Ia., or in care of H. H. Warner, 222 West Pearl street, Cincinnati, O. Would like engagements in Michigan, Indiana and Ohio.

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Miss E. A. Wells, lecturer and public test medium, will make engagements for camp meetings in July and August to lecture or give tests, or both, and is open for lecture engagements for the month of April. Societies desiring to make engagements address 990 Sixth Ave., New York.

HeLEN STANT-RICHINGS lectures and gives psychometric readings and tests before the Society of Union Spiritualists of Cincinnati, O., during the month of May. She will engage to give week night lectures or experiments at contiguous points in Kentucky, Ohio or Indiana, in regard to which correspondence is solicited. Address Palace Hotel, Cincinnati, O.

Some three or four weeks ago they assembled in Union Hall for the purpose of organizing a society, and about the first thing they did was to get into a good Christian misunderstanding, but peace, in a measure, has been restored, and the organization is nearly completed. They may flinch and they may not; it is to be hoped for the benefit of the cause they will not.

In company with Mr. Irwin I attended their meeting last Sunday, in a small, dirty, disagreeable hall. These people believe in a personal God, a throne, and that they will sing and dance before him. And the leaders claim that she shuns bands with God every day. Many more things could I say, Mr. Editor, but enough. You can see, in a small way, what Spiritualism has had to contend with, and from this class entirely.

There are some of the best people in the city who are Spiritualists, and they hope in time to see the cause well sustained and I think it will. Let me hope that the cause will not be lost in the cause of the spirit. By the gatherings made bright through an unfoldment in a spiritual and intellectual comprehension of the eternal truths of Spiritualism.

Yours for the truth,

G. H. BROOKS.

Briefs.

Clegg Wright is in Brooklyn. Judge Swift is delivering very vigorous lectures on Spiritualism in San Francisco.

Portland, Oregon, has recently organized another Spiritual Society with E. T. Staley as president.

Mrs. Colby-Luther is lecturing for the First Society of Philadelphia. Carrie Twing succeeds her in April.

Prof. Milo de Myer, a Belgian, recently gave a private seance of hypnotism at St. James Hall, London.

The anniversary of Modern Spiritualism will be generally observed to-morrow throughout the United States.

Ocult manifestations are reported to be taking place in one of the vacant cottages on Lookout Mountain camp grounds.

The Berliner Boersen Courier says that "Sardou, the sober, astute sceptical dramatist" has acknowledged himself as a Spiritualist.

The hide of the serpent which tempted Eve is being exhibited at a Chicago museum. Why don't they exhibit a fin from the whale that Jonah swallowed?

Spiritualistic Blätter reports the death of C. G. Voigt in his 82d year at Chemnitz. He was one of the oldest Spiritualists in Germany, having labored in its defense since 1848.

Dr. Donald Kennedy passed to spirit life from Washington, D. C., on the afternoon of Friday, March 15th, at the age of seventy-six years. He has been a Spiritualist over thirty years.

These subjects Mrs. Brigham intermingled, saying in part, your spirit glands are with you, but we have our limitations just as mortals have. And although we do not permit evil influences or circumstances to come to you, we submit to the inevitable and watch and wait to see what good we can do. And you can return the good done to you by extending help to others. The mediumistic trance is the same as the hypnotic or mesmeric influence. Because spirit has left the body it has not lost its influence. - Then we have to be patient and trust in God.

Reference is made to the shooting of Capt. Dawson by Dr. McLeod the Charington Deutsche Zeitung asks if it is customary for physicians to have loaded pistols on hand to be used in case their pills did not kill.

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SPIRIT MESSAGES.

Given Through the Mediumship of Dr. G. A. PEIRCE, Lewiston, Maine.

JOHN FERNO.

I am puzzled to know what I am and what all of this, as I am now, means. It is not in any way or manner according to the teachings of the Catholic church. Every person here, I see in this place appears to be joyous and happy as much as they know how. There are not any crosses here; no confessors, no priests dressed in priestly robes. Nothing here, anyway, that would make one think of religion or the church. Every one seems to be doing as they like, but do not meddle with others. All have the utmost liberty—this world is not much like earth—it is big enough to permit every one to have enough for self and to enjoy it. Not any priests here to threaten the ignorant and poor with purgatory and other evils, if they do not pay tithes for the support of the church and the Pope. I find myself here free from all such restraints, and see every other person is. No penance here if do different from the teachings of the church.

A person is guided by his own convictions of duty, and soon learns that the church is not a guide for this life—does well enough, perhaps, for earth to scare people who are ignorant, rough, cruel, intemperate, and practitioners of other evils, to behave decently—rather think it, the Catholic church, and all churches are necessary for discipline, culture and protection of society, but let me tell you, mortals, all the churches and priests do not perform their duties in this respect. Selfishness, love of power, and passion exist exactly as much in the churches as any where else. People are not a particle better for belonging to a church—no more I say—than they behave better and do better; obey nature's laws more truly and live up to the requirements of life's greatest demands, which are to gain knowledge of self, so as to know and practice the use of it.

I lived in New York for many years. My native home was in Rome, Italy. I left my earth body in New York; was when a mortal an earnest Catholic; lived it, and suppose should have found its teachings for immortality; but have not in any respect. The Catholic hierarchy is a temporal seeking power under the guise of great piety and virtue. Its claim is that it is empowered and protected and instructed by an Almighty God, but by what authority, except by its own purposes and self-will? am wholly unable to say. I am aware of the claim but the proof of the genuineness of that claim, is not apparent. From evidences I obtain in this spirit state, the whole claim of the Catholics and all other religions are utterly and entirely mythical and without foundation in fact. It appears here, that one spirit is exactly as good as another, is respected as much, and is only honored, loved and consulted for the wisdom, virtue, and superior knowledge it may have. Professions, or positions in earth state does not add a particle to distinction. A person's lack of virtue and good qualities simply go to prevent the enjoyment which would have, if upon a more advanced plane of progress. All are subject to the laws of nature—the wrong doer can not pray out or be pardoned out from the consequences of wrong done. From this there is no escape; the great natural law uses all alike; so you see dear reader, the fallacies of the evangelical religions, so named.

Pardon reader for my disquisition in this message, for I must out with these facts, for the benefit of humanity, who are suffering and who are being enslaved in mind and much in body by being compelled to help support one of the greatest wrongs on earth. Advanced spirits of great wisdom tell me, these evils to mankind are to be concluded, and a more just and spiritual phase of action will be substituted, whereby no person shall hold control mentally or physically over another person, much as it is in the spirit spheres. This day has dawned in the early hours of the morning bright. A glorious future is for man, but much discipline in form of earth conditions is yet to transpire. Have been a freed spirit eighty-five years and am entitled to my earth name of John Ferno.

REBECCA ANN WOODMAN.

I am now and have been for many years well acquainted with Spiritualism and Spiritualists both in the spiritual and mortal spheres. I was a Spiritualist before I was born here fourteen years and six months ago, as I reckon time. I was quite an aged lady at that time. My name, if I remember it correctly is Rebecca Ann Woodman, of Norridgewock, Maine. My husband was born to immortal life several years before I was. He was a great sceptic and doubter. I was about seventy-eight years of age when I left my earth form. I am not so old now. Age left me with my earth body. I am young in my feelings and abilities with memories of my earth journey in all its phases and conditions. But as it happened with me I never intentionally or maliciously did any person a wrong. Hence am conscientiously happy—do not have to seek any have injured and plead for their forgiveness to be happy. I do enjoy this life very much. I think there are many yet living in earth who will recognize me as Aunt Ann Woodman. O, how I would like to give that Free Will Baptist minister a piece of mind who so unjustly and insultingly imposed upon me for being a Spiritualist, and with me, all Spiritual-

ists and Universalists, when he preached what he named my funeral sermon. I was there and heard all he said and remember it, and could report it, if necessary. He is still in earth life, as bigoted and impudent as ever. I shall see him by and by, and then what will he have to say for himself, except to acknowledge his mistakes. Poor soul is he. I pity him. I would not harm him in any way or manner. He is unhappy enough now. Thinks praying to a personal God will give him blessings. How mistaken he is. The only virtue there is in prayer of his sort is to strengthen his self-conceit, hence he thinks God helps, when all the aid he gets from his prayers is strength of his own mind, and assistance from his spirit mother who is with him all the time. I hope to be able to cause this minister to see the spiritual light, either in the mortal or spirit spheres. Thank you for giving me this chance to communicate. Send paper containing this to J. Woodman, Norridgewock, Maine.

ISAIAH MARTIN.

I am he that was Isaiah Martin, of Poughkeepsie, New York. My religion was of the straightforward sect of Episcopalians. I was deacon of the church there. I have a wife living there or she was that was my wife. She has a husband who is a Universalist and gets along pleasantly. It never did make much odds to her what kind of religion a man believed in or any at all, but with me I was greatly influenced by my church creed. Now I am seeing with a different light; then I was looking through a glass darkly; I am happy in the knowledge of the new light. Fourteen years ago I came to this new existence. I left four children—three boys and one girl. One of my boys is captain of a ship that sails from New York to China and the East Indies. I am often with him; often influence his mind about danger. One of my sons is a merchant in Poughkeepsie and one a farmer. My daughter is married to a minister of the Episcopal order. I was a tall, slim man, dark eyes and brown hair, a little stooping, and used to walk so my people and others said like an old sailor. I write all this hoping, some of my folks will know Deacon Martin, Elder Strong is here and wants to communicate, but I cannot stop to let him. How strangely people wake up to the truth when they get to this immortal home of the soul. Churches look like tombs to me now. They are dark and gloomy places to the enlightened spirit. The world needs more and wiser light than the churches give.

HORATIO MARQUETTO.

I am Horatio Marquetto, a South American. I was a guide for the famous Humboldt during most of his extensive travels among the Andes and mountains, plains, forests, lakes and rivers of the South American continent. Should have continued with him all through his travels in that country, but for an accident that cost me my life. I went in pursuit of a condor, climbing the craggy and precipitous heights and treacherous morasses along between that in trying to leap over deep precipice, lost my footing and fell to my death many hundred feet. I was instantly killed. First I knew I was walking beside this wonderful man—so kind and sympathetic he took my loss very sorrowfully.

HENRY WARD BEECHER,
(To H. D. Phillips.)

Friend of truth and progress, I greet you this morning. It has been thought to have been very strange that in my latter years, I was so very liberal in my theology, and rather cruel and merciless in my treatment of old fashioned orthodoxy. My teachings were truly pulverizing to old creeds and theological dogmas. I now thank God for it. It is true, I was raised a strict Presbyterian and was taught by sire and school to repose implicit confidence in the barbarous doctrines of Calvin. Well, I started out in the ministry to teach Calvinistic damnation and to thunder against infidelity and every species of heterodoxy. I made feeble headway. I soon discovered that I was a very poor preacher, or that my doctrines were wrong. I entered upon an examination of both and modestly confess that I fell in love with myself by the speedy discovery that the dogmas and creeds were at fault. Either myself or the dogmas had to go down, and being a little partial to myself, I dropped the dogmas and kept my head above water. But this was the result of deep study and much reflection. My intuition and higher intellectuality waded me away from the old to the new. I saw very clearly that endless punishment for creatures of comparatively a moment's duration of life, and a wise and benign father were incompatible. If the one was true the other was false. They cannot be harmonized to good conscience and to good sense. I therefore dismissed the *Hades* of the Greeks and the *Sheol* of the Hebrews as dishonoring to God, and therefore unworthy of respectful consideration. When I began to teach the doctrine of love I began to grow, and to realize that I was not living in vain. It is blasphemous to impute to God the authorship of our being and at the same time the cause of our doom. I recognized that the anguish of his being and the qualities of his love precluded the possibility of future endless torture for the waywardness of his weak children, and I thank God I was chivalrous enough to boldly proclaim my utter abhorrence of and disbelief in the monstrous conception of endless punishment. I am glad to have met you to-day and am thankful for the privilege I have enjoyed.

ACKNOWLEDGEMENT.

To the Editor of The Better Way.

It is with pleasure and gratitude that I hereby acknowledge the truthfulness of the message given through the mediumship of Mr. J. William Fletcher, Feb. 8, and published, March 2, 1889, from H. Snyder, of Cincinnati. He desired an opportunity to communicate to those he loves, the opportunity was given to him, through Mrs. A. Cissna, in your city, and it was gratifying to all concerned. L. H. SCHNEIDER.

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Gleanings From
The Pages of History

A Course of Lectures through the Trance Medium-ship of

written for The Better Way.
The Lessons of Spiritualism.
H. H. WARNER.
NO. V.
MEDIUMSHIP.

Mediumship is the corner-stone of the philosophy of immortality. Through it we are placed in the possession of certain facts or phenomena, from which certain philosophical conclusions have been deduced, and these conclusions have been given the name of Spiritualism, because the phenomena point to the invisible forces of nature as their source, and that those forces are the disembodied spirits of those, whom man has been pleased to call dead, is proved by the intelligence shown by these forces, an intelligence not referable to any known cause in the medium or the circle.

Mediumship is a quality of physical and psychic organization by means of which the varied phenomena of Spiritualism are produced. The person possessing this organic quality is a medium. Mediumship being then an organic quality cannot be bought nor sold, as a product of the soil, or any of the articles of commerce. Neither is mediumship, in itself, dependent upon the morality of the person, but its quality and power for good or evil, do depend to a large extent upon the morality of the medium and also upon the same quality in the persons seeking for information through the mediumistic channel.

Mediumship varies as the temperamental, physical and mental characteristics of the medium, hence the variety of phases. In the first of this article, we made the statement that mediumship was the corner-stone of the philosophy of immortality; but given a corner stone there must be a foundation of which it is a part, and given a foundation there must be a building erected upon the foundation; the two go together, and the one is useless without the other. In considering the subject of mediumship, we shall give you our opinions as formed from our observations, and we claim no absolute authority; we only ask your careful perusal and study of the thoughts presented and their acceptance by you if they accord with your reason and judgment.

Mediumship is not the happiest state of existence for the mediums at all times. This is not the fault of any one person, either in spirit or earth life, but rather of the ignorance of the majority of sitters in circles, as to the proper conditions requisite to produce the best results. From every person there is being constantly evolved a substance, invisible and subtle; this substance in itself is not electricity nor is it magnetism. It saturates every article we handle or wear, leaving the stamp and impress of our individuality. The same element passes into the atmosphere around us, enwrapping each one, as it were, in an envelope, for want of a better name has been called the magnetic aura. This substance is not magnetism, since magnetism, must be the product of the union of two elements, one positive and the other negative, and the same is true in regard to the statement of its electrical nature. All the phenomena of mediumship are produced by means of this substance. It is through all nature, permeating every particle of material and spiritual substance. How can one substance be in another? How can air pass through the cellular tissue of the bronchial tubes and the blood vessels and cause the exchange of vital for non-vital elements? Because of the porosity of material substance, which enables the air and gaseous substances to pass through apparently solid membranes. The physician and anatomist have demonstrated by their researches into the physical structure of man and by comparison with the same processes in analogous organs of other animals, that not only air, but solids held in solution by the various fluids of the body, are passed through apparently solid membranes, as in the processes of food digestion and assimilation. Unless they do pass through, as stated by the physiologist, how can you account for their presence upon the opposite side of a membrane from that where first observed. Since material substances may thus pass through each other without destroying the constituent elements of either, then a substance of as subtle and refined nature as this spiritual substance, may penetrate and pass beyond material bodies by laws of spiritual osmosis and dialysis.

Those who read No. III., of this series, will remember the allusion there made to the automatic force substance of nature. Nowhere in realms of spiritual science are we brought more forcibly in contact with this, than in medial phenomena. It is this substance that generates the distinctive aura that surrounds each and every person, and by which the spirit operators produce their manifestation of power and intelligence. We know that certain metals placed in a solution of dilute sulphuric acid and connected by a wire will generate a current of electricity, or certain chemicals placed in combination will produce the same results. The same principle holds good in the manifestations of mediumship. The people in the circle are like the plates of a voltaic arc, the spiritual aura emanating from each representing the feeling placed between, while the medium stands in the relation of the connecting wire, or the sounder of a telegraph receiver. When the spirit comes in contact with the aura of the circle and the medium there is at once generated a force, which the spirit operator uses to produce the various phenomena of mediumship, from the rap to the highest phase of intellectual phenomena. As the electrician varies the strength and direction of the current according to the use to which it is to be put, so the spirit operator varies the intensity of his work by the elements composing the battery and these are chosen always with direct reference to the class of phenomena to be produced. There are certain conditions necessary to the production of the best results and of these we will speak in our next.

Re-Incarnation.

To the Editor of The Better Way.

James H. Young having taken exception to my article of January 26, and his reasoning being so vague, I feel a reply is deemed necessary.

A I understand the subject, it is not a retrogressive move (re-incarnation), on the contrary, the subject is directly the opposite. Mrs. Cora L. V. Richmond's guides, in a work I would commend to your readers: "The Soul, its Nature, Relations and Expressions in Human Embodiment," says: Spirit is the breath of life from the soul into matter, for expression. Each embodiment is the result, in expression, of a soul breath, which is its spirit. * * * The spirit of each embodiment expresses a personality, but not a complete entity, the entity being the soul. * * * The expression in each embodiment includes the earthly and spiritual states, the latter bring the continuation or fruition of each embodiment. * * * Whatever is the intention, theme or line of experience or expression in any embodiment that is, in a spiritual sense, carried forward into the realm of spirit, each embodiment yielding its spiritual harvest. Between each embodiment and the succeeding one, in such period of time (viewing the subject from the human side) as is required for the spiritual expression or fruition of the preceding one. There is no haste, there is no delay; no imperfect or broken links in the entire chain. * * * Another embodiment is not a loss of identity, but an added expression of identity. The entity is in the soul. Identity is whatever is expressed from that soul. One embodiment or one thousand cannot destroy the identity or the entity. * * * Do not mistake the spirit of an embodiment for the soul; it is as fatal as to mistake the body for the spirit. The relation of the spirit to the soul is as that of a segment to the whole circle. The soul includes all expressions and relations in all embodiments. The mother whose child is left upon the earth, does not change her natural or spiritual relationship, she fills her function toward that child. When there is an added expression upon the earth, in another embodiment, it is, after all, possible duties have been filled toward the child, and that relation of mother and child, if it be real, is included as a portion of the soul's treasures. Reminiscences of previous embodiments do not exist in ordinary life on earth, nor in the spirit state following the ordinary life; therefore it is not strange that mortals do not receive these teachings from spirits usually, for unless the earthly embodiment is ready to receive them, the spirit state following the embodiment will not reveal them. It is with spirits as with mortals. Very few mortals know; but there are in each individual, in moral and spirit life, if the indications were carefully noted, certain flashes of reminiscence; we mean in such lives as have reached any degree of thought or intuition upon these and kindred themes. The spirit that has already started on earth in a line of moral excellence cannot change that moral excellence in spirit life; can only carry it to a degree of perfection in that life."

That I did not give the name of the medium whose guides treated the subject so lightly, was because he being an unconscious instrument, it was not fair to reflect on him, the medium. I have had testimony from a number of intelligent spirits, whose mediums led pure lives, whose friendship it was an honor to enjoy, corroborating the re-embodiment doctrine. I can recall an instance in which a lady medium's control—a brother—is most positive in his recollection of a previous earthly experience. This control is one of the most intelligent in her band.

That this evolution of expressions should be "*ad infinitum*," why not, does Brother Young desire, like the old lady, to get into heaven, and enjoy an eternity of quiescent repose? God forbid such a fate for me. It is true, re-incarnation cannot be proven, but with me there is an innate feeling of its truth; I feel that each good thought or impulse is the result of a soul knowledge of a higher life.

C. P. MESKIMEN.

To the Editor of The Better Way.

I want to say that I have been taking THE BETTER WAY a short time, and I think each impression grows better and better. I fairly devour the spiritual contents of each paper—it is a real feast to my soul; the reason why, I presume, or in part, if from the fact that we have but few, if any, Spiritualists in this part of Ohio; or, at least if there are, they fear to come out publicly and confess to the truth. Like Nicodemus of old, who came to our great medium and acknowledged to him the facts, but was very careful to come to him in the dark, as many would do now if they were not of the synagogue (the church).

I do thank God and good, kind friends in and out of the body, that the scales have been removed from mine eyes years ago. And I love to confess, and deny not, that I am a Spiritualist, and rejoice to know that my dear ex-carnated friends can and do visit me daily. It is a source of joy and comfort, I could not and did not enjoy while I was a member of the M. E. Church; for then it was a belief, nothing tangible, nothing real. And oh how uncertain; we knew not if we should die whether we should wake up in heaven or hell, if we woke at all; but, like Job, was continually asking the question, if a man die shall he live again? but thanks to the spirit world, immortality has been brought to light, and we know now that he will live again. We know that the real man never dies; no, not the hundredth part of a second; nothing but a change our earthly habitation is put off, and then we are clothed with an immortal body. These causes to rejoice with joy unspeakable.

E. D. MORISON, M. D.
Patterson, O., March, 1889.

(Concluded from Page 3.)

Frank.
Come along! (Exit all)
(Enter Barkey.)
Barkey.

Now, I'll have to hurry up and get this place in ship-shape, before they come this way again—they didn't give me a chance this morning. (Places a settee in the centre.) I tell you, this philosophy takes up too much of a man's time. Time used to be money once, but these new teachings say time is eternity and consequently we have plenty of it—no need to hurry through life now, as we used to do—development is caused by evolution, as Mr. Miller says, but if I were to depend on evolution to develop my garden, I think there'd be a revolution between the flowers and the weeds. The rooting out process is more applicable to evils of this nature! Wheh! that was a high-falutin' expression comin' out of my cocoon without effort. If the old woman had a heard that she'd a said: Barkey—you're drunk! Although she never saw me drunk in her life. Of course I take a nip once in a while, but old Barkey has too much self-respect to forget himself. Not him! However, since I been in master Frank's employ I've learnt a great deal—he's not too proud to teach a poor fellow like me; and the Lord bless him for it! He's done a heap of good all around; and if I ain't very much mistaken, he's going to get a sweetheart for Mr. Mills—ha, ha, that'll be good—a wedding in prospect, and I'll be usher—and if them two strike a bargain, we'll have the wedding right on these premises—she's the mistress friend, and he the boss's friend. Yes sir, good mortar keeps the bricks together, and if them two hitch, this present structure will stand forever. Hello, here they come; let me git out o' the way. (Exit.)

(Enter Gustave and Annie.)

Gustave.

My dear, dear Annie (taking her two hands) I have loved and admired you from the day that I first met you at the trial. Won't you sit down—I don't know what has become of Frank and May—we missed each other somehow another.

Annie.

We can rest awhile and hunt them up later.

Gustave.

Oh, of course, they cannot be far; they may come this way. Let me pin this rose in your hair.

Annie.

And let me place these violets in your button-hole.

Gustave.

Do you express your sentiments through the language of flowers?

Annie.

Do you?

Gustave.

I do. Tell me Annie, do you?

Annie.

Don't ask—but content.

Gustave.

I am!

(Enter Bright Spirit; approaches from rear and blesses them.)

Spirit.

Love, the sweetest passion of mortality—given unto man, to make his home on earth a place of bliss! May it ripen into that most sacred virtue of the soul known as spiritual love! And then into that bright and holy principle which creates in man the true divinity.

CURTAIN FALLS.

End Act IV.

To Be Continued.

• • •

Spirit Photography.

To the Editor of The Better Way.

On February 8th I had the pleasure of being present with Mr. W. H. Butts, of this city, at a strict test sitting with Mr. F. N. Foster, the spirit photographer. Mr. Butts had secured the attendance of two expert photographers of this city, Mr. Thomas Mills and Mr. F. C. Cook, (not Spiritualists.) These photographers brought an unbroken package of dry plates with them. We all entered the "dark room," accompanied by Mr. Foster. His "plate holder" was then thoroughly examined. The package of plates these photographers brought with them was opened by one of them and a plate selected and marked by the three gentlemen. It was then placed in the holder and sealed in three places. We then came out to the operating room—the holder, containing the plate being in possession of one of the two photographers. Mr. Foster's camera and lens were now thoroughly examined, inside and out. A lady's gossamer cloak, which they had brought with them, was hung up for a "background." Mr. Foster then posed and focussed his subject; the holder and plate were placed in the camera by one of the gentlemen, and the holder sealed in. The slide was then withdrawn and the aperture sealed over; the lens board was sealed to the camera in two places; thus you will see that access to the plate was impossible without breaking a seal. Mr. Foster now made the exposure and took the picture in the usual manner, after which the seals were all examined and found intact; the camera was again examined, inside and out; the holder and plate were removed from the camera by one of the photographers and taken away. I witnessed all of the above described operations. Mr. Butts informs me that he went with these two photographers to the gallery of one of them in whose dark room the holder was opened, the plate removed and developed in the usual manner. I have seen a picture taken from this negative, and there are two distinct faces besides that of the sitter.

On the day previous to the one mentioned, a similar proceeding took place as described in the foregoing, but Mr. Foster was not successful.

Fraternally,

M. THERESA ALLEN.

Peoria, Ill.

"Tis sweet to court, but oh how bitter
To court a girl, and then not git her."

MEETINGS.

[Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings.—ED. B. W.]

CINCINNATI, OHIO.

The Society of Union Spiritualists of Cincinnati hold meetings at G. A. Hall, 115 W. Sixth street, every Sunday morning at 10:45 a.m. and Sunday evening at 7:45 a.m.—also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 a.m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p.m. at the American Health College, Fairmount. Free.

BOSTON, MASS.

1021 WASHINGTON STREET.—The First Spiritual Ladies' Aid Society meets every Friday. Private service, for members only, first Friday in each month. Public meetings every Friday evening at 7:45 p.m. Mrs. H. D. Torrey, Secretary.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—measures are held every Tuesday and Thursday afternoon at 3 o'clock. For further particulars apply to address No. 10, L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley street—Lectures by able speakers Sundays at 10:45 a.m. and 7:45 p.m.; Richard Holmes, President; Albert F. Ring, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity School with weekly meetings Sunday evenings at 7:45 p.m. Lectures by able speakers and meetings Sunday evenings at 10:45 a.m. and 7:45 p.m. Mrs. Ada Simmons, Treasurer.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2:45 and 7:45 p.m. Solicts correspondence from mediums everywhere, through the medium of the Association.

COLLEGE HALL, 34 Essex street—Sundays at 10:45 a.m. and 7:45 p.m. Ebenezer Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2:45 and 7:45 p.m.; also Wednesdays at 8 p.m. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman.

Berkley Hall, Berkley street.—The First Independent Club holds lectures every Sunday at 3 p.m. F. V. Fuller, Secretary.

Wells Memorial Hall, 937 Washington street—Tuesday evenings at 8 p.m. followed by a swing-circle. Supper served at 6 p.m., followed by entertainment. F. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Ladies' A'd Parlors, 1031 Washington street—Sundays at 2:45 and 7:45 p.m. F. W. Mathews, Conductor.

Chelsea—Spiritual meetings are held in Pilgrim Hall, Old Fellow Building, each Sunday evening at 7:45 o'clock.

Cambridgeport—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

NEW YORK, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p.m.

All Spiritualists are cordially invited to be connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, President.

J. F. JEANERET, Secretary, 44 Malden Lane, N. Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets—People's Spiritual meeting. Services every Sunday at 2:45 and 7:45 p.m. Mediums and speakers always present. F. W. Jones, Conductor.

Arcadian Hall, 57 West 25th street, N. E. corner, 6th avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8. Reliable speakers and test mediums always present in spiritual medium gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a.m. and 7:45 p.m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

NEW YORK, N. Y.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dore, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p.m. at their church, Thompson Street. Seats free. Public invited.

T. J. AMBROZIA, President.

CLEVELAND.

A PROMISE TO THE DEAD.
BY JOHN WILLIAM FLETCHER.
(Re-Written by Request.)
Expressly Written for The Better Way.
PART SECOND.

CHAPTER XIII.
MRS. MULBERRY FLYNN.

There is a small house in the sacred precincts of Hyde Park—eminently fashionable—and correct so far as location is concerned, which has indeed quite a history of its own. Not however from its elegance, nor from any interior adornment; but rather from the numberless associations that cluster around the many gatherings that have from time to time centered there when under an invitation to dinner, was also the opportunity afforded of witnessing some stupendous phenomena, for which science has not as yet coined a name, nor yet even, a sensible explanation.

To this house, in season and out of season, the wit, beauty and nobility even of London were wont to repair, not for the dinner, however, but for these wonders that were the after-math of an evening at Mrs. Mulberry Flynn's.

The hostess had lived here for many years, her husband had once been a professor in some Scotch university, and had written one or two books upon mesmerism, which, being quite clever for the time, are now read with interest. Long since he has passed over into the land of silence, and his widow managed upon a small income to live in the best quarter of the town, and to hang on to the skirts of the best society. It took no end of work to accomplish this; but then Mrs. Mulberry Flynn was a fairly clever woman, and she knew the London world and its many peculiarities. She was past seventy, thin and ugly with a little weazened face and small eyes, but she had a sister in Scotland who held a left-handed title, and at her death she would become Lady Mulberry; add to this that her home was in the right quarter and that you could see for nothing the strange occult and mediumistic demonstrations of the people in that line, and it was not remarkable that her home was well filled, and that she, in the presence of her guests, dressed that she was a really great personage. There was an uncanny influence about her, and her conversation was always of that absurd wit that would here have been amusing and ridiculous but for the sincerity of her tone. She claimed very little power for herself directly, but often reported how that when the Prince of Wales was ill she held special prayers for his recovery, and that there was not less than twenty-seven spirits around his bed, pouring balm upon his overheated brain. And she appeared to believe that she had been the soul preserver of his life. She was not in favor of occultism but was a Spiritist, which word she used in strong contrast with Spiritualism, in which she found no sympathy. She explained the difference by saying, a Spiritist is one who accepts the phenomena but still holds to the church as the only means of salvation, but the other has devised a religion of its own out of the demonstrations, which places all people on a level, and inculcates theories of equality and individual responsibility that makes one "feel quite uncomfortable." The class feeling or caste, so rampant in all parts of Europe is the reason why, probably, that any form of religion that elevates character and life above wealth and position, would be received with disfavor.

Mrs. Mulberry Flynn understood the world fairly well; that is the London world. Her small gray eyes took in the situation thoroughly. She knew that she could not compete on the old lines; that she had nothing to offer but what others could give with a far more lavish hand, and therefore she boldly cultivated everybody of exceptional powers; invited them to her house; welcomed them to her table for the sake of drawing others there, when curiosity might get the better of their judgment. Therefore she had decided to give one more dinner, and having received a note from her dearest friend, the Duchess Du Mar, urging her to remember her newly made acquaintance, Madame Le Terre. She had included that lady among to-night's guests; whose coming she was awaiting in her cosy little drawing-room.

The company had begun to arrive already, and were, as usual, from the best society—mostly people in the highest ranks,—people who are accustomed to always dine out when they do not entertain themselves. Mrs. Mulberry Flynn greeted them all with great effusiveness, and a continual straightening of her somewhat bent figure which she really intended to pass for dignity. She was dressed in black lace, very low necked, without sleeves and wore an endless amount of paste diamonds and artificial flowers, while the cap which surmounted her head was a confusion of bows and lace perfectly bewildering to look at. She smiled all the time a brief sort of a smile that threw her face into a thousand wrinkles and made her look more like a corpse called back to life than anything else. Yet with all this she was a pleasant hostess, and had a kindly way of overlooking any little social indiscretion of which her guests

might have been guilty. There were, perhaps, a dozen or more present when Lady Augusta Caramell was announced and at once advanced, took Mrs. Mulberry Flynn by the hand and the ladies kissed each other most cordially.

"My dear, so good of you to ask me," exclaimed the Lady Augusta.

"My dear, so good of you to come," was the response.

Lady Augusta was very beautiful; she was of the fair type, in whom all the graces of her sex were combined; the wife of an earl's son; rich, dexterous; she was everywhere a welcome guest and received with great honor and attention. But somehow she had sickened of all these honors, and had taken up Modern Spiritualism, much to the surprise of all her friends, who, while they dared not oppose, could not consistently endure her actions. She would go anywhere to see seance, and not infrequently her carriage would be seen miles away from Bulgaria, standing for hours before some house in an unfashionable neighborhood, much to the disgust of her coachman, while she would be enjoying herself in holding communication with the unseen. She cared nothing for public opinion. She made society, and if people were impolite enough to oppose her view or her enjoyment of them, she dropped them at once and they were seen no more at her drawing-rooms, where, when her lord and master was away, many a distinguished company convened. She had come to-night to see her favorite medium, Mr. Charles, whose name is known to almost every Spiritualist in Europe, and who has never had a rival in dark seances. While she was scanning the company for his face and recognizing her friends, he was admitted. She greeted him with a most winning smile, showing plainly that whatever the outside world may think of these "peculiar people" who find a way into the charmed circle, that those who receive them go much out of their way to make them welcome.

Mr. Charles only bowed good naturedly to the people, and they all went down to dinner, Lady Augusta managing to take the arm of the medium, much to the disgust of young Lord Bromley, whose weakness in that direction had been the talk of the clubs for months. He had only taken interest in this subject because of her strange intimacy with Lady Augusta, and to be cut out by a fellow like Mr. Charles, was really too, too utterly bad form; he had however to bear it as best he could and to have the satisfaction of watching them both chatting together in the same interested manner during the whole dinner.

(TO BE CONTINUED.)

"They come to comfort those who mourn,
And wipe away their tears,
To bind up hearts with anguish torn,
And banish all their fears."
—From Dr. Clarke's Anniversary Poem.

A Miracle—Dr. Dobson Again.

If the following cure had been performed in Bible times, it certainly would have been called a miracle. We will leave the father and mother of the little girl to tell the story.

Our little girl, twelve years, old had the diaphoria of a malignant type, and it left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians and they could not do anything to relieve her and advised us to send her to the university at Ann Arbor, Mich. As we were preparing to send her to that institute, Mrs. Potter of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars stating he had cured her and believed he could cure our little girl. We said would not send Gertie to Ann Arbor until we first counseled the husband at Maquoketa, Iowa. We wrote to Dr. Dobson, he answering immediately; he calling her disease a fearful case of St. Vitus dance. We lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well and we soon sent her to school. This naturally created an excitement, and the sick flock to us, asking who cured our child. We told them, and his address, and we wrote him many letters ourselves for the sick in this place, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November for two days. He came, and so did the sick; and his rooms were full all the time of his stay. Over one hundred took his treatment. Our little Gertie met the Doctor several times (she and we would naturally love the person that brought health to our child.) Whether this cure was performed by spirit power, we know not; but one thing we do know that our little girl was terribly affected unto death's door, and now she is as well as any member of our family; and by her getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubts of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

J. C. KIMMEL.

Mary Kimmel is a prominent clothing merchant, and he and his wife are members of the Presbyterian church of Macon, Ingham Co., Michigan.

Hundreds of such cases as this, Dr. Dobson and his band are curing monthly, among them many old school physicians.—Maquoketa Recorder.

Reported for The Better Way.
CINCINNATI SOCIETY OF UNION SPIRITUALISTS.

Synopsis of Answers to Questions by Mrs. Helen Stuart Richings, Sunday Morning, March 24, 1888.

The morning lecture was replete with wit and eloquence and the audience showed their appreciation by frequent interruptions with applause. One of the questions asked was in regard to the so-called expose at the Odeon. As the same topic was made the subject of the evening lecture, and is treated quite fully in the editorial columns of this issue we omit extended notice of the remarks, only saying that the neatness with which the reverends were disposed of would be difficult to excel.

If a man is born an idiot, lives an idiot, and dies an idiot, does his spirit develop beyond that condition or does it remain the same? The man who is born an idiot is not born an idiot. That is an Irishism, a bull; but the truth is the real man is not an idiot but only expressing himself through an imperfect organization. The outward brain is that which is imperfect or idiotic and the soul can not express itself in a perfect manner through an imperfect instrument any more than a musician can produce harmony from a piano that is out of tune. Great a musician as was Rubinstein, he could never have produced the melodies he did, if he had been compelled to perform upon an untrained instrument. Just so with the spirit man. Give him an imperfect brain, made so by causes lying far back perhaps in his ancestry, and he can not express himself as his more fortunate brothers.

The spirit does not sleep during the hours of night. It is the body that lies inactive during the hours of sleep; while the spirit man goes where he will and gathers up the experiences necessary for the rounding out and building up of his individuality. We can easily conceive that if this is true, that the chains must be galling to the spirit man when he returns to the idiotic body. So the spirit when at last set free is by no means idiotic. This being true, the spirit man has retained his individuality through all, and that brings us to a point in the theory of re-incarnation. Without stopping to enter into an argument as to the truth or untruth of re-incarnation, if it be true, we see by what has been said that the soul has not lost its individuality by absence from the body and subsequent return. One of the objections raised by the opponents of re-incarnation was that the soul would lose its individuality if having gone out of the world as John Smith it came back as Tom Jones. We don't see how the change of name would affect the individuality of soul any more than changing the name by marriage.

The lecturer now took up the tract issued by the Rev. Chauncey Giles, entitled, "The New Church and Spiritualism." Mrs. Richings paid her respects to the inconsistencies of the Reverend gentleman in no uncertain manner, showing that in one paragraph he admitted all that Spiritualists claim, and that in the next he denied everything. Mr. Giles said that one effect of the Spiritualist movement had been to bring the heavenly world nearer to man and prove it to be as substantial a realm as this. Then in the next breath he wants to know what good it had done, meaning Spiritualism. The speaker went on to show that while all the religions had something of truth within them, yet no one form had the exclusive right to claim that it had the only way of life. There could be no doubt that Emmanuel Swedenborg was a great seer, and had seen the spiritual world as he described it, but that view was colored largely by the education and life of those times, and when he claimed especial favor from the Almighty, having seen him and held private conversation with him, we don't believe him. Revelation did not end with Jesus, and it did not end with Swedenborg and it has not ended and will not end with Spiritualism.

"We count this day the forty-first
In Time's fleet yearly lapse,
Since light from heaven on mortals burst
Through strange mysterious raps."
—From Dr. Clarke's Anniversary Poem.

BOSTON NOTES.

Mr. J. Wm. Fletcher will lecture in Berkeley Hall, Boston, Sunday afternoon, March 31st, giving his "Magnetic Astral Lecture." He will deliver it in Providence, R. I., the same night. Will also speak in Brooklyn, New York, April 7th; Astor Hall, New York City, April 10th; Philadelphia, April 11th. Will speak in Norwich, Conn., April 21st and 28th; Providence, during May. Address 8 Beacon Street.

The Banner of Light says: "Mutual admiration tactics are not so fashionable as they were a few years ago. The Independent Club seems to have knocked them out. This is significant of genuine progress, as hypocrisy in any direction is to be deplored."

UNADILLA FORKS, N. Y., Jan. 24, 1887.

CHICAGO MAGNETIC SHIELD CO.—Received your insides last week and am very much pleased with them. Think they are excellent.

Yours truly,

SAMUEL CLARKE.

Passing through Covington our reporter was startled by an usual clamor of youthful voices, exchanging epithets of an unprintable nature. The belligerents were of the sable-hued complexion, and wore garments rather the worse for wear, but which nevertheless concealed a life protector, as the denouement proved. One of the belligerents had an umbrella, and used it for that purpose, but the defensive drew near, and in the next moment was on the alert, and under his tattered garment a weapon, which as it flashed in the air, proved itself to be an old—razor-strop.

From Our Reporter's Note Book.

CINCINNATI BREVIETIES.

Remember the musical and literary entertainment at the Hall, Wednesday evening, April 10. Admission, 25 cents.

The Forty-first Anniversary of Modern Spiritualism will be celebrated in a royal good style, by the Union Society of Spiritualists. Come and enjoy yourself.

To the musical portion of the services at G. A. R. Hall to morrow, a coronet will be added, in consequence of which the program could not be decided upon in time for publication. We are informed, however, that a rich treat may be expected.

The speaker for the month of April is not a stranger to the people of Cincinnati, who will have the pleasure of listening once more to that charming and eloquent lecturer and improvisatrice, Miss Jennie B. Hagan. Every one should avail themselves of this opportunity of hearing one of the best of our inspirational mediums.

To-morrow (Sunday) closes Mrs. Helen Stuart-Richings engagement with the Society of Union Spiritualists for the present. Mrs. Richings has endeared herself to the people here by her sweet and winning ways, no less than by the eloquence, wit, and logic of her lectures. The readings have been excellent and in fact remarkable when we remember that she has not been in good health during her stay. She takes with her the best wishes of all.

Reviews.

"Church and State." The Bible in the public schools, the new "American" Party. A criticism by "Jefferson." H. L. Green, publisher, Buffalo, N. Y. Prices, single numbers, 10 cents, five numbers, 30 cents, ten numbers, 50 cents; twenty-five numbers and over, 4 cents each.

"Signs of the Times." From the standpoint of a scientist. An address delivered at the First Methodist Church of Chicago, April 26, 1888, under the auspices of the Western Society for Psychical Research. By Prof. Elliott Coues, M. D., member of the National Academy of Sciences. Issued by the Religio-Philosophical Publishing House, Chicago, Ill. Price, 15 cents.

"Spiritual Evidences," by Frank Sweet; containing authentic account of various spiritual manifestations. Price, 25 cents. F. Sweet, publisher, Kirksville, Missouri.—As a book to put into the hands of one whom you desire to convert or interest in our cause, it is just the thing. It is compiled from newspaper extracts and personal experience, and care taken to make the selection judicious, closing with references to the Bible, and testimony of the world's poets.

The Freethinkers' Magazine for April contains a full-page steel-plate portrait of Dr. R. B. Westbrook, President of the American Secular Union, a good likeness of J. J. McCabe, and full biographical sketches of each. The "contents" are very valuable. It includes "Respiration," by Prof. Herman Ohlsen. "The Logic of a Miracle," by L. K. Washburn. "Did Bacon Compose the Shakespeare Poetry," by J. McCabe. "The Death Penalty," by A. Schell, a poem "To Giordano Bruno," and much other valuable matter.

The lecturer now took up the tract issued by the Rev. Chauncey Giles, entitled, "The New Church and Spiritualism." Mrs. Richings paid her respects to the inconsistencies of the Reverend gentleman in no uncertain manner, showing that in one paragraph he admitted all that Spiritualists claim, and that in the next he denied everything. Mr. Giles said that one effect of the Spiritualist movement had been to bring the heavenly world nearer to man and prove it to be as substantial a realm as this. Then in the next breath he wants to know what good it had done, meaning Spiritualism. The speaker went on to show that while all the religions had something of truth within them, yet no one form had the exclusive right to claim that it had the only way of life. There could be no doubt that Emmanuel Swedenborg was a great seer, and had seen the spiritual world as he described it, but that view was colored largely by the education and life of those times, and when he claimed especial favor from the Almighty, having seen him and held private conversation with him, we don't believe him. Revelation did not end with Jesus, and it did not end with Swedenborg and it has not ended and will not end with Spiritualism.

The readers of THE BETTER WAY, who are interested in that which is progressing in the right direction, will find Pomeroy's

ADVANCE THOUGHT, by the well-known, independent, original and progressive thinker and writer, Mark M. Pomeroy, of No. 234 Broadway, New York, at one dollar per year, to be one of the most interesting publications they can possibly bring into their families. It is a publication circulating in thousands of the post office districts of the United States. It is just, truthful to all, fearless of consequences, and filled with a great variety of very interesting matter, so that, it is a loved, wanted and a welcomed visitor in thousands of families, as it should be in thousands more, simply for the good it is doing and the help it is to those who are encouraging their thoughts to run on ahead of the material things of earth, and the ones that materialists content themselves with. Those who can spare one dollar per year for this meritorious publication should take it, and those who cannot should at least send ten cents for sample copy.

MEETINGS EVERY SUNDAY

AT 9 A. M.

—AT—

GRAND ARMY HALL,

No. 115 West Sixth St.

near Race.

—O—

Those parents and guardians who de-

sign their children taught in the better way

of life and the next should urge their

instruction at Spiritualist Lyceum. It

will do away with the necessity of finally

uprooting from their minds a great mass

of prejudice and superstition. Do not

forget that as the twig is bent the tree will

grow. The "bent" of the young mind is

of much greater consequence than is ac-

corded to it. In this particular there is

plenty of room for progress.

We may have a first-class Lyceum,

productive of inestimable benefit, if Spir-

itualists encourage it by attendance and ap-

propriate effort. This should be done

promptly and heartily.

Come to-morrow and bring the new

ones. If you have no little ones, bring

those of your neighbor.

PERSONAL.

G. W. K.—Very acceptable indeed, and will be used as soon as the present one runs out.

All Spiritualists attending the forty-first anniversary should patronize Bro. C. A. Martin, proprietor of the Centennial Restaurant, 208 Vine street, where they will find good home cooking, and the best market afford, at the lowest possible cost. Give him a call. See his advertisement on 8th page.

DR. A. W. S. ROTHEMEL, of Brooklyn, New York, the noted medium, will give a medical examination and one lot of medicine free to all who subscribe for THE BETTER WAY for one year. Subscription price \$2.00. Send a lock of hair or some article of clothing